THE · CHVRCH · NEWS OF · THE · DIOCESE · OF PENNSYLVANIA

Vol. XXVII Philadelphia, February, 1938 No. 5

Samuel Henderson Warnock

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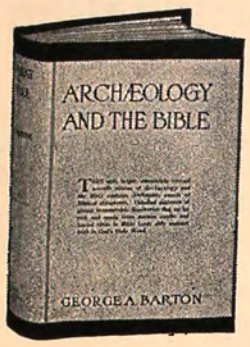

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

VOL. XXVI: NO. 5 PHILADELPHIA, FEBRUARY, 1938 Fifteen cents a copy One dollar a year

The Bishop's Message

My first note in the issue of THE CHURCH NEWS, must be one of a sense of loss in the removal from us of a great publicity agent. Samuel Warnock knew his business, and while he secured wide publicity for all that was taking place in the Church, he never embarrassed the Church by anything that was vulgar or common. There was always a dignity about everything that was published. He was, however, very much more than a publicity agent. He was a wonderful Christian. Few men have had their faith more sorely tried and none have caused their faith and virtue more brilliantly to shine. Attacked by diabetes, first one leg and then the other was taken off. After this, instead of improvement, his condition was declared to be hopeless. Hearing this your Bishop made another call on him and had a real heart-to-heart conference. He was as unperturbed as though nothing serious was taking place. He said practically, "What the doctors say does not disturb me. I am in God's hands and He alone knows when my time shall come." With this faith and cheerfulness he began to mend, was taken to his home and resumed his work. Afflicted as he was, he was always cheerful and it was one of my joys to go into his office and chat with him.

An old Roman once said that man is likened to a sentinel on duty—obliged to stay at his post until summoned hence by his Commander. Perplexities might come, ill health might press him down, but he is bound, smilingly if he can, but patiently anyway, to bear the burdens of the earth until released from above. This we believe was the philosophy of Mr. Warnock. He determined to bear his burdens smilingly and create the atmosphere of happiness.

O blest communion, fellowship divine!
We feebly struggle, they in glory shine
Yet all are one in thee, for all are thine
Alleluia

Before the month expires, the holy Lenten season will be with us. In a large Diocese like Pennsylvania there is abundant opportunity to make the season richly blessed to us. There are more frequent services both of devotion and instruction. The Brotherhood of St. Andrew presents a notable list of preachers every noon-day. The same may be said of St. Stephen's and Christ Church. Each Thursday evening in Lent, the Committee on Evangelism presents a preacher of wide experience and success at the Church of The Holy Trinity, Nineteenth and Walnut Streets, Philadelphia. There are other services in almost every Parish Church. Then, there are great opportunities for self-denial in the matter of amusements. Some of the best plays are presented in Lent. Then in a great city like Philadelphia, there are many "shut-ins" who would greatly prize a visit and perhaps the reading of a short story of interest. We perhaps may gain their confidence and know more of their lives and be able to help them more. In all these ways we are following in the footsteps of the Master and may become more like Him.

The Executive Secretary's Page

It is apparent that there is some misunderstanding, if not criticism, of the request made in the last issue of the NEWS for small contributions to the Speakers' Bureau, from those parishes and organizations supplied with missionary speakers. We tried to explain that while the National Council paid the traveling expenses of the speaker to and from the Diocese, we were obliged to provide the hospitality and pay the traveling expenses within the Diocese. Quoting the last few lines of the request, "A parish may give an honorarium to a missionary speaker, but it is not necessary, nor is it expected. It will be helpful, however, whenever an organization or a parish has the services of a missionary that some small contribution be made to the Speakers' Bureau in order to meet the expenses. Anything up to $5.00 will be sufficient."

Bishop Gilman, one of the outstanding foreign missionaries of our Church, was with us from January 2nd to the 17th. During that time he made twenty-six addresses. And as we write this, we have before us the statement for his food and lodging while he was here, and as yet we have not received a single dollar from any of the groups before whom he appeared.

No one is being asked to "pay" for a missionary, nor is Church House trying to get a few more dollars. But we would like to know how we can take care of the hospitality of our visiting missionaries. We thought it a fair request to ask for small contributions, and unless we receive them we shall have to discontinue our plan to have all our parishes and missions visited by men and women from our mission fields.

Then, there is a serious side to this question which should be discussed. Undoubtedly many of the parishes and missions make direct contributions to visiting missionaries. Whenever this is done, the missionary justly considers it a gift to the work in his field. He does not use it to pay his expenses while in the Diocese. And what is of real importance, neither the Diocese nor the parish receives any credit on the quota for the honorarium. Please bear in mind that the General Convention through the National Council asks the Diocese of Pennsylvania to give $175,000.00 to the missionary work of the Church. We have promised to give $132,864.41 in 1938. This will not be easy to do, it will need the co-operation of every communicant in the Diocese. No one, we hope, will misunderstand our plea to remember that the visiting missionary while presenting the work of his own field, is also helping to forward the whole cause of the Church. If he interests you in his work, and you desire to make a gift, please do it through the Parish Treasurer, asking him to earmark it for the particular field in which you are interested. In this way your parish will receive credit on its quota, so will the Diocese, and the National Council will see that it reaches the proper field.

✝

The present visiting missionary is the Reverend Wellington K. Boyle, Archdeacon for the Work Among the Ojibway Indians on the Cass Lake, Leach Lake, Red Lake and White Earth Reservations in the Diocese of Duluth, Minnesota. We hope that Archdeacon Boyle, who is a full-blooded Chippewa Indian himself, will be with us until at least the tenth of the month.

✝

The Reverend Benson H. Harvey, Canon Missionary of the Cathedral of St. Mary and St. John, Manila, Philippine Islands will be with us from February 23rd to March 7th.

✝

Although it is too early to give the full returns of the Every Member Canvass in the parishes and missions, it is significant to note that although some of our large parishes were obliged to reduce their expectations, quite a large number of our smaller parishes and missions were able to increase their expectations. Out of 185 parishes and missions, 9 cut their expectations $11,075.00. Not only was this slack taken up by the group reporting, but there was an increase over the total 1937 expectation for the same group by more than $2,000.00. This is decidedly encouraging.

✝

Here is something to think about. Three contributions received by the National Council for the Church's Chinese Emergency Fund came from three Japanese missions, one in Portland, Oregon, one in Western Nebraska, and one in Seattle, Washington.

✝

Many will remember Bishop Kemerer, of the Diocese of Duluth, who was one of the visiting missionary team sent by the National Council after General Convention to visit our Diocese. Bishop Kemerer says that the Diocese of Duluth has appointed the evening of Friday, January 28th, as the time when every person in the Diocese is asked to go without the evening meal and make an offering for hungry fellow-Christians in China.

✝

A letter received from Bishop Logan Roots, the retired Bishop of Hankow (now the Diocese of Bishop Gilman), says that Hankow has become the main center for the relief of refugees and wounded in more than half of China. Bishop Roots writes, "the Generalissimo and Madame Chiang have initiated the New Life Movement which aims as the regeneration of the Nation through the rebirth of individuals. This aim is supremely the work of the Christian Church and they have specifically asked for the cooperation of the Church in it."

✝

Here is an item that will interest the Diocesan Committee on Financial Safeguards. Last summer the Reverend A. Gordon Fowkes, a personal friend of the writer, visited his old home in England. He went to Durham Cathedral where as a boy he sang in the choir. He saw in the Cathedral an ancient muniment chest from which hung five huge padlocks. Fr. Fowkes asked the verger why five padlocks. The verger answered, "I perceive your innocence. There were five treasurers for the Cathedral funds, and the chest could not be opened except in the presence of all five."

✝

Bishop Mitchell writes from Arizona, "I went to Salome (a town) and just outside of it found a wide place in the road called Aguila. I had service there on Sunday evening, and had 66 present, all sorts and conditions, men, women and children representing several different nationalities, and religious affiliations, the latter anything but the Episcopal Church. Here is an opportunity. We had twelve dilapidated chairs, two rough benches, and a couple small tables. Of course most of the people had to stand all through the service. I took two lanterns along, and these served for light. It was certainly crude but we got along in good shape. Folks were present from as far as twenty-five miles."

✝

Sheriffs get together sometimes to compare notes. At such a meeting in Richmond recently, the Sheriff of Page County, Virginia, said he wished it were possible to appropriate money to the Episcopal Church with which to establish missions in all the "hollows" of the county, for then there would be no need for larger jails. The Sheriff said that the only place in the county about which he never had to worry was Pine Grove Hollow, in which place the Church has established St. George's mission.

FREDERICK P. HOUGHTON.

January Meeting of the Executive Council—The Budget for 1938 Adopted

At its January meeting the Executive Council had before it recommendations of the Department of Finance on the Budget for 1938. Readers of THE CHURCH NEWS know that the budget is originally made up each fall on the basis of the quota assigned to the diocese by the national church and the needs of the diocese for its own missionary, educational and promotional work, and is then revised in January when expectations have been received from the parishes and missions.

The principal proposal of the Department of Finance was that the sum total of these expectations, plus a reasonable allowance, based on experience, for congregations not yet heard from and for normal gifts by "Diocesan Contributors," should be taken as the limit of diocesan receipts, and that expenditures be kept within this limit. This recommendation was not in the form of a Resolution to be voted on but was quite evidently the basis of the Council's action on the budget, to the consideration of which we now advance. Here it is in the briefest possible form:

For diocesan maintenance	$132,864.41 [1]
For the national church	132,864.41 [1]
Episcopal Hospital	26,000.00
Church Extension	6,000.00
Bishop's Bricks	1,000.00
Drama of Missions additional	7,500.00
	$306,228.82 [2]

The Bishop's Bricks and Church Extension items are for advance work. The Episcopal Hospital item is a "conduit" item, the diocese merely remitting to the hospital the sums given by the parishes. The three items have two special characteristics: (1) They are not ordinary diocesan expenditure (the first two not being *ordinary* and the last not being *diocesan*) and the diocese is not obligated to share with the national church the corresponding receipts. (2) They do not commit the diocese to any expenditure beyond the amount received. Accordingly they appear in the budget chiefly as a matter of record. It is important to know these facts because for some years the diocese has aimed at paying the national church a dollar for each dollar spent within the diocese. For the reasons given above the Episcopal Hospital, Church Extension, and Bishop's Bricks items are treated as "non-divisible," that is, as not forming part of the total receipts to be divided with the National Council.

We come now to the items for the national church and for the diocese: $131,855.66 each. The national church figure is simply the exemplification of the "dollar for dollar" idea. The diocesan item includes a very considerable number of such items, a list of which would be out of place here,[3] to take care of diocesan missions (congregations not yet able to carry themselves), many other kinds of diocesan missionary work done through the City Mission or by chaplains or committees, the work of the Departments of Religious Education, Social Service, and Publicity, and the expense of the executive offices.

The Department of Finance expressed to the Council its deep regret for the reductions necessary in important diocesan undertakings if expenditures were to be kept within receipts; and its hope that a better understanding of national and diocesan aims may bring about increased contributions by the parishes and missions as a whole, sufficient to permit restoration of these reductions in 1939.

Diocesan income was estimated at something more than $260,000 from parishes and missions, and something more than $40,000 from diocesan contributors, or about the $306,000 scheduled on the disbursement side.

After the adoption of the budget the Council took up the Report of the Treasurer for 1937. This showed 1937 receipts of $326,732 against a budgeted amount of $361,601, or a shortage of $34,869. The diocese promised the national church $175,000 and was able to pay but $140,131. In addition, however, the diocese sent to New York $16,193 for Chinese relief, leaving a little less than $14,000 to be raised for this purpose in 1938.

During 1937 the diocese paid $10,428 for reduction of mortgages on missions and on two aided parishes.

The budget for 1938 and the Report for 1937 took nearly the whole time of a meeting which lasted from 3 o'clock to 6.30. A few miscellaneous matters were disposed of at the end of the meeting, including one of considerable importance. It was decided to authorize the Department of Property to make arrangements to save the property of the famous old negro congregation of St. Thomas, where the new rector, the Rev. Robert W. Bagnall, has worked so effectively for almost five years. The Department will pay $3,000 to prevent foreclosure. Title will be taken, subject to the mortgage, by the Church Foundation for the benefit of the diocese. The Department of Property has a firm offer of a good rental for the property for a parking lot. This offer will be accepted, and the church torn down, the congregation worshipping under Mr. Bagnall at the Beloved Disciple Mission in West Philadelphia, which will become St. Thomas' parish church. It is believed that rentals for the old site will gradually discharge the mortgages (a first of $15,000 and a second of about $5,000) and leave the diocese with a valuable property which it can sell at a favorable opportunity.

A Message From the Chairman of the Finance Department

I am very much pleased to report to the readers of the NEWS that in 1937 the Diocese has paid $140,131 to the National Council for the work of the General Church; $16,193 for China to be credited to $30,000 promised by Bishop Taitt and our delegates to the General Convention of the Church at Cincinnati; paid an overdraft, which has been overhanging for years, and all the 1937 bills for the Diocese.

The Budget Committee of the Department have worked hard and long and have presented the 1938 Budget of the Diocese after carefully considering every item. It is hoped by the Department that starting 1938 with a clear slate the Parishes and Missions will feel that the finances of the Diocese are being well managed, and will be encouraged to increase their offerings to the Diocese so that many projects can go forward which now only wait on financial assistance.

JOSHUA ASH PEARSON.

If your name is to live at all, it is so much more to have it live in people's hearts than only in their brains.

—O. W. Holmes.

[1] Reduced since the meeting to $132,819.41 to accord with deduction of $45 for an overlooked credit.

[2] Now $306,138.82 by deduction of $45 from each of the first two items above.

[3] Anyone interested may have a copy of the printed budget on request to Mr. John Radcliffe, financial secretary, Church House, 202 South 19th Street, Philadelphia.

Confirmation Schedule for February-March

Feb. 2—Purification B. V. M. (Wednesday)
Evg.—Valley Forge Chapel, Bishop Taitt.

Feb. 6—Fifth Sunday after Epiphany
A. M.—Bridgeport, Christ, Upper Merion, Bishop Taitt.
A. M.—Phila., S. Andrew, West Phila., Bishop Abbott.
P. M.—Phila., S. Luke and The Epiphany, Bishop Taitt.
P. M.—Phila., Nativity Chapel, Germantown, Bishop Abbott.
Evg.—Phila., S. Barnabas, Haddington, Bishop Taitt.
Evg.—Phila., S. Mary Chapel, Bishop Abbott.

Feb. 8—Tuesday
Evg.—Andalusia, Redeemer, Bishop Abbott.

Feb. 9—Wednesday
Evg.—Phila., Resurrection, Mayfair, Bishop Taitt.
Evg.—Oaks, S. Paul, Bishop Abbott.

Feb. 10—Thursday
Evg.—Newtown, S. Luke, Bishop Taitt.

Feb. 11—Friday
Evg.—Phila., S. Augustine, Bishop Abbott.

Feb. 13—Septuagesima Sunday
A. M.—Phila., S. Paul, Overbrook, Bishop Taitt.
A. M.—Phila., S. George, Richmond, Bishop Abbott.
P. M.—Phila., S. George, West, Bishop Taitt.
P. M.—Phila., S. George, Venango, Bishop Abbott.
Evg.—Phila., Phillips Brooks Chapel, Bishop Taitt.
Evg.—Phila., S. Luke, Kensington, Bishop Abbott.

Feb. 15—Tuesday
Evg.—Phila., S. John Chrysostom, Bishop Abbott.

Feb. 16—Wednesday
Evg.—Phila., S. Paul Memorial, Bishop Abbott.

Feb. 17—Thursday
Evg.—Phila., S. Bartholomew, Bishop Abbott.

Feb. 18—Friday
Evg.—Phila., Transfiguration, Bishop Abbott.

Feb. 20—Sexagesima Sunday
A. M.—Phila., Atonement, Bishop Abbott.
P. M.—Ardmore, S. Mary, Bishop Abbott.
Evg.—Phila., S. James, Kingsessing, Bishop Abbott.

Feb. 22—Tuesday
Evg.—Phila., Redemption, Bishop Abbott.

Feb. 23—Wednesday
Evg.—Collingdale, Trinity, Bishop Abbott.

Feb. 24—St. Matthias (Thursday)
Evg.—Phila., Grace, Bishop Abbott.

Feb. 25—Friday
Evg.—Ridley Park, Christ, Bishop Abbott.

Feb. 27—Quinquagesima Sunday
A. M.—Phila., Grace, Mt. Airy, Bishop Abbott.
P. M.—Phila., S. Paul, North Penn, Bishop Taitt.
P. M.—Phila., S. Cyprian, Bishop Abbott.
Evg.—Phila., S. Nathanael, Bishop Taitt.
Evg.—Phila., S. Bartholomew, Wissinoming, Bishop Abbott.

Mar. 2—Ash Wednesday
Evg.—Wyncote, All Hallows, Bishop Taitt.
Evg.—Phila., Prince of Peace, Bishop Davenport.

Mar. 3—Thursday
Evg.—Phila., S. Christopher, Bishop Taitt.

Mar. 4—Friday
Evg.—Springfield, Redeemer, Bishop Tait.

Mar. 6—First Sunday in Lent
A. M.—Phila., S. Mary, Hamilton Village, Bishop Taitt.
A. M.—Bala, S. Asaph, Bishop Davenport.
P. M.—Phila., S. Monica, Bishop Taitt.
P. M.—Phila., S. Elisabeth, Bishop Davenport.
Evg.—Phila., S. Thomas, Bishop Taitt.
Evg.—Phila., S. James, Hestonville, Bishop Davenport.

Mar. 8—Tuesday
Evg.—Phila., Beloved Disciple, Bishop Taitt.
Evg.—Stonehurst, S. Giles, Bishop Davenport.

Mar. 9—Wednesday
Evg.—Phila., Epiphany, Sherwood, Bishop Taitt.
Evg.—Cheltenham, S. Aiden, Bishop Davenport.

Mar. 10—Thursday
Evg.—Phila., Covenant, Bishop Taitt.
Evg.—West Manayunk, S. Andrew, Bishop Davenport.

Mar. 11—Friday
Evg.—Chester, S. Luke, Bishop Taitt.
Evg.—Phila., S. Gabriel, Bishop Davenport.

Mar. 13—Second Sunday in Lent
A. M.—Phila., All Saints, Moyamensing, Bishop Taitt.
A. M.—Phila., Holy Apostles, Bishop Davenport.
P. M.—Aronimink, Holy Comforter, Bishop Taitt.
P. M.—Phila., Holy Communion, Bishop Davenport.
Evg.—Clifton Heights, S. Stephen, Bishop Taitt.
Evg.—Phila., Mediator, Bishop Davenport.

Mar. 15—Tuesday
Evg.—Phila., Calvary, Bishop Taitt.
Evg.—Phila., S. Stephen, Bridesburg, Bishop Davenport.

Mar. 16—Wednesday
Evg.—Eddystone, S. Luke, Bishop Taitt.
Evg.—Morrisville, Incarnation, Bishop Davenport.

Mar. 17—Thursday
Evg.—Phila., Holy Redeemer, Bishop Davenport.

Mar. 20—Third Sunday in Lent
A. M.—Phila., S. Stephen, Bishop Taitt.
A. M.—Cynwyd, S. John, Lower Merion, Bishop Davenport.
P. M.—Phila., Annunciation, Bishop Taitt.
P. M.—Wynnewood, All Saints, Bishop Davenport.
Evg.—Phila., S. Clement, Bishop Taitt.
Evg.—Media, Christ, Bishop Davenport.

Mar. 22—Tuesday
Evg.—Essington, S. John, Bishop Taitt.

Mar. 23—Wednesday
Evg.—Norwood, S. Stephen, Bishop Taitt.

Mar. 24—Thursday
Evg.—Chester, S. Paul, Bishop Taitt.

Mar. 25—Annunciation B. V. M. (Friday)
Evg.—Bristol, S. James, Bishop Davenport.

Mar. 27—Fourth Sunday in Lent
A. M.—Norristown, All Saints, Bishop Taitt.
A. M.—West Chester, Holy Trinity, Bishop Davenport.
P. M.—Willow Grove, S. Anne, Bishop Taitt.
P. M.—Yeadon, S. Michael, Bishop Davenport.
Evg.—Drexel Hill, Incarnation, Bishop Taitt.
Evg.—Kennett Square, Advent, Bishop Davenport.

Mar. 29—Tuesday
Evg.—Prospect Park, S. James, Bishop Taitt.

Mar. 30—Wednesday
Evg.—Chester, S. Mary, Bishop Taitt.

Mar. 31—Thursday
Evg.—Phila., S. Simon Cyrenian, Bishop Taitt.

VOCATIONAL WEEK FOR THE HANDICAPPED

A demonstration and methods of work sponsored by five Agencies, operated under the Community Fund, will be held at Gimbel's, February 21st to 26th. Admission free. It is hoped that many will avail themselves of this opportunity.

Daily Noon-Day Lenten Services—1938

BROTHERHOOD OF ST. ANDREW
Locust Street Theatre
Locust St. west of Broad
Services begin 12.30 P. M.

Ash Wednesday, March 2nd—Rt. Rev. Francis M. Taitt, D.D., LL.D., Bishop of Pennsylvania.

Thursday, March 3rd—Rev. George H. Toop, D.D., Rector, Church of Holy Apostles.

Friday, March 4th—Rev. D. Wilmot Gateson, D.D., Rector of Church of The Saviour.

Saturday, March 5th—Rev. Hugh E. Montgomery, Rector of Church of The Good Shepherd, Oak Road, Germantown.

Monday to Friday, March 7th-11th —Rt. Rev. Wallace J. Gardner, D.D., Bishop Coadjutor, Diocese of New Jersey.

Saturday, March 12th—Rev. Charles H. Urban, Rector of St. Barnabas' Church, Haddington.

Monday to Friday, March 14th-18th —Very Rev. Kirk B. O'Ferrall, D.D., Dean of St. Paul's Cathedral, Detroit.

Saturday, March 19th—Rev. Harvey D. Butterfield, Rector of Christ Church, Media, Pa.

Monday to Friday, March 21st-25th—Rev. Joseph Fort Newton, D.D., Litt.D.

Saturday, March 26th—Rev. Franklin Joiner, D.D., Rector of St. Clement's Church.

Monday to Friday, March 28th-April 1st—Very Rev. N. R. High Moor, M.A., D.D., Dean of Trinity Cathedral, Pittsburgh, Pa.

Saturday, April 2nd—Rev. John R. Hart, Ph.D., Rector of Washington Memorial Chapel, Valley Forge, and Associate Rector of St. Stephen's Church, Philadelphia.

Monday to Saturday, April 4th-9th, incl.—Rt. Rev. Charles E. Woodcock, D.D., LL.D., formerly Bishop of Kentucky.

Monday to Friday, April 11th-15th —Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

Easter Even, Saturday, April 16th—Rev. William O. Roome, Jr., Church of The Messiah, Philadelphia.

MEN TO HOLD ANNUAL CORPORATE COMMUNION

The Annual Corporate Communion of the men of the Diocese will be held in Holy Trinity Church on Washington's Birthday, February 22nd, at 8 A. M. The Celebrant will be the Rt. Rev. Francis M. Taitt. After the Communion Service, those who so desire will go to the Penn Athletic Club for breakfast. The cost of this will be 75c.

The speaker will be Dr. John W. Wood, Executive Secretary of the Department of Foreign Missions of the National Council.

These annual corporate communions were inaugurated about twenty-five or thirty years ago by the Brotherhood of St. Andrew, and since that time other men's organizations have been included.

LENTEN PREACHING MISSION

The Lenten Preaching Mission conducted by the Diocesan Commission on Evangelism on Thursday evenings during Lent, excepting Maunday Thursday, will be held again in the Church of The Holy Trinity, 19th and Walnut Streets. A group of splendid preachers has been secured. These evangelistic services have become a feature of the life of the Diocese, and it is hoped that more and more of our people will take advantage of them. They are the only Lenten services sponsored and conducted by the Diocese as a whole, and contribute to the development of our Diocesan consciousness in corporate worship.

The list of preachers is as follows:

March 3rd—The Rt. Rev. George W. Davenport, D.D., Bishop of Easton.

March 10th—The Very Rev. Noble C. Powell, Dean of the Washington Cathedral, and Warden of the College of Preachers.

March 17th—The Rev. Dr. Charles Townsend, Rector of St. Stephen's Church, Providence, R. I., and formerly Rector of the Church of The Good Shepherd, Rosemont.

March 24th—The Rev. S. Tagart Steele, Jr., D.D., Vicar of the Chapel of The Intercession, New York City.

March 31st—The Rev. Charles W. Lowry, Professor at the Virginia Theological Seminary.

April 7th—The Very Rev. Milo H. Gates, D.D., S.T.D., Dean of the Cathedral of St. John the Divine, New York City.

ANNUAL REPORTS

There seems to be some misunderstanding concerning Reports of Clergy who are not in charge of a Station in the Diocese. Canon 50 requires that every Clergyman shall make an Annual Report to the Bishop of his Official Acts; if this is not done for two years, he may be transferred to the Secretary of the House of Bishops. This form may be used: "During the last year I have served as ————; all my Official Acts are properly recorded in the Records of ————.

(Signed)————.

The object is, of course, to check the list of Clergy and to obtain the complete numbers of Baptisms, Marriages, Burials, etc.

RICHARD J. MORRIS, *Secretary.*

ST. STEPHEN'S CHURCH
Tenth Street above Chestnut
"Where Lenten Noon-Day Services Began"
Beginning 12.30 o'clock
Closing 12.55 Precisely

Ash Wednesday, March 2nd—Rev. Vincent C. Franks, D.D., St. Stephen's Church.

Thursday, March 3rd—Rt. Rev. Frank W. Sterrett, D.D., LL.D., Bishop of Bethlehem.

Friday, March 4th—Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania.

Saturday, March 5th—Rev. Charles F. Penniman, Wilmington, Del.

March 7th-11th, incl.—Rev. Joseph Fort Newton, D.D., Philadelphia, Pa.

Saturday, March 12th—Rev. James M. Niblo, St. John's, Norristown.

March 14th-18th, incl.—Rev. Hubert A. Woolfall, St. Louis, Mo.

Saturday, March 19th—Rev. Vincent C. Franks, D.D., St. Stephen's Church.

March 21st-25th, incl.—Rev. Luke M. White, D.D., Montclair, N. J.

Saturday, March 26th—Rev. John R. Hart, Ph.D., St. Stephen's Church.

March 28th-April 1st, incl.—Rev. Beverley D. Tucker, D.D., Richmond, Va.

Saturday, April 2nd—Rev. James M. Collins, Church of The Atonement.

April 3rd-8th, incl.—Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, Ky.

Saturday, April 9th — Rev. W. Brooke Stabler, Chap., University of Pennsylvania.

April 11th-14th, incl.—Rev. John C. Runkle, Eastville, Va.

April 15th, Good Friday—Rev. Vincent C. Franks, D.D., St. Stephen's Church.

Saturday, April 16th—Rev. John R. Hart, Ph.D., St. Stephen's Church.

LENTEN SERVICES AT OLD CHRIST CHURCH

The omission of the list of special preachers for Lent in Old Christ Church is due to its incompletion. The Lenten services will be held as in former years.

"The trivial round, the common task,
Will furnish all we ought to ask;
Room to deny ourselves, a road
To bring us daily nearer God."
—John Keble.

"Thou hast made us for Thyself, and restless is our heart until it shall have found rest in Thee."—St. Augustine.

"Life develops from within."
—Elizabeth Browning.

AMERICAN CHURCH UNION

A few days before his death Mr. Warnock suggested a Regional Conference of the American Church Union and outlined in detail what he hoped might be done. He felt that such a Conference should have as its objective the missionary work of the Church, and the stirring of a sense of personal obligation for the sharing in the evangelization of the world; that every follower of Christ might bear witness to his faith, and that this was chiefly the duty of lay people.

The Congress Committee of the American Church Union has heartily approved the suggestion, and accordingly has arranged for such a Conference to be held at St. Elisabeth's Church, Tuesday, February 22nd, the Rev. Father Joiner, Rector of St. Clement's Church, acting as Chairman.

The Holy Eucharist will be celebrated at St. Elisabeth's at 11 A. M. The preacher will be the Very Reverend Allen Evans, D.D., Dean of the Philadelphia Divinity School. A buffet luncheon will be served in the Parish House for those who signify their intention to be present, a small charge being made for the luncheon. At the afternoon session the speakers will be the Hon. Clinton Rogers Woodruff, and Professor Howard R. Patch of Smith College. The Committee in charge are Mr. and Mrs. C. Fenno Hoffman, Dr. and Mrs. Henry P. Brown, Jr., Mr. and Mrs. John Van Pelt and Mr. John Kremer.

It is quite fitting that such a Conference should be held at St. Elisabeth's, since through all its history the parish has been a missionary center. This was not due so much to any clearer vision on the part of its Clergy, as to the necessities of the location. Founded as a mission of the Church of The Evangelist, when South Philadelphia began to develop, changes in the population in the neighborhood have forced St. Elisabeth's to do missionary work, or to die. Its continued existence bears testimony to the fact that missionary work does pay.

RECEPTION GIVEN TO THE REV. FREDERICK B. HALSEY

About 125 persons assembled in All Hallows Hall, Wyncote, on Monday evening, January 17th, to give a reception to the new Rector of the parish and his wife, the Rev. and Mrs. Frederick Biddle Halsey. A large number of people from the neighboring parishes attended, as well as the clergy. The new Rector and Mrs. Halsey, with the members of the Vestry and their wives, received. The hall was beautifully decorated with flowers, and the open fire added warmth and cheerfulness to the scene.

LEAGUE OF INTERCESSORS

The Church Correspondence School is one of the more recent ventures of the League, and it has already proven a success. About thirty children are studying by correspondence, and as they represent various grades this is no slight job for the Secretary, Miss Dorothy Kohl, who carries on the work. At Christmas time this year gifts were sent to the children from groups or individuals in Calvary Church, Germantown; Church of the Covenant, Philadelphia; Church of The Redeemer, Andalusia, and others; and the "thankful" replies are delightful to read. The letters are varied; sometimes just grateful; some enthusiastic; others spicy as well, and all appreciative. One mother sends a Christmas card, with "Thank you for your kindness and the gifts to my kiddies."

There are other ways of helping these little students that may be learned, if any of the readers of the CHURCH NEWS are interested and will write to the League of Intercessors, care of the Church House, or to any of our Committee. There is a never-ending round of visits to be made, which give great joy to these far-away or house-bound friends, and volunteer visitors are welcomed most cordially.

The next meeting will be on Tuesday, February 15th, at 10.30 in Room 1 in the Church House, to prepare for Lent and the World Day of Prayer, March 4th, by distribution of "Forward" leaflets, etc.

ELIZABETH HAUPT SMITH,
Secretary.
Flourtown, Pennsylvania.

BISHOP OF ALGOMA AT ST. CLEMENT'S CHURCH

The Bishop of Algoma, the Right Reverend Roxborough R. Smith, D.D., will give four evening addresses in S. Clement's Church, 20th and Cherry Streets, beginning Septuagesima Sunday, February 13th, and continuing through the following Wednesday.

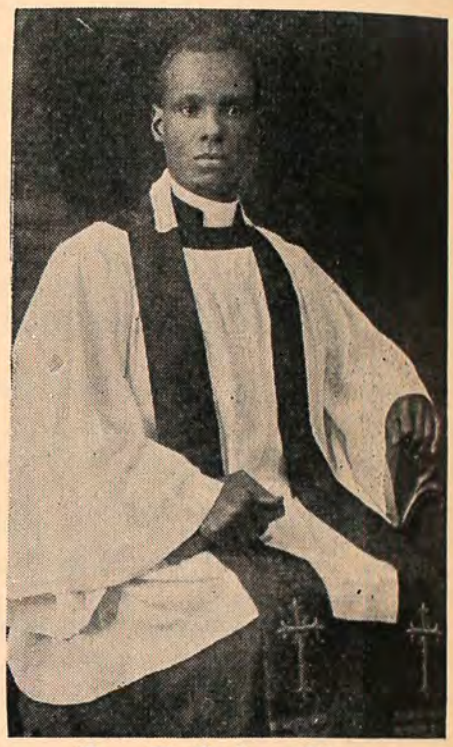
"Our Christian Duty" will be the subject of the Bishop's addresses, and they will serve as a preparation for Lent. Among the special "duties" to be considered are: Prayer, Communion, Fasting, Confession and Meditation.

There will be some familiar hymns each evening, and the address will be followed by Benediction of the Blessed Sacrament.

The dates are Sunday, Monday, Tuesday, Wednesday, February 13th, 14th, 15th and 16th, at 8 P. M. Everyone is most cordially invited to take part in this course of addresses by the Bishop of Algoma.

REV. E. SYDNOR THOMAS RECEIVES STUBBS AWARD

The Charles Preston Stubbs Award for 1937, presented annually to Germantown's outstanding Negro citizen, was given to the Rev. E. Sydnor Thomas, Rector of St. Barnabas. The award



Rev. E. Sydnor Thomas

was presented to Father Thomas Sunday afternoon, January 23rd, in his own parish house. More than 350 representative Negroes of Germantown were present. There were twelve nominations for the award, including some of the leading Negro physicians, nurses, club workers, and clergymen of Germantown. Father Thomas had more than 80,000 votes. The Rev. Mr. Thomas has been at St. Barnabas since 1907.

INSTITUTION SERVICE

On Sunday morning, January 9th, in the presence of a large congregation, Bishop Taitt instituted the Rev. Hugh Eglinton Montgomery as second Rector of the Church of the Good Shepherd, Germantown.

The Institution was most impressive, and as many of the congregation were seeing this service for the first time, the interest in it was deepened and its sincerity more especially felt. Special music was rendered by the Choir.

Although Mr. Montgomery has been in this parish such a short time, his strong personality and warm sympathetic understanding of people is rapidly endearing him in their hearts.

GOOD NEWS!

Richard Ormiston, Superintendent of Church House and for more than forty years an employee of the Diocese, is able to be out again after an illness that for a week or more was critical.

The Seventy-fifth Anniversary of

THE EVANGELICAL EDUCATION SOCIETY

OF THE PROTESTANT EPISCOPAL CHURCH

Tuesday and Wednesday, February 8th and 9th, 1938

Services will be held in the Church of the Holy Trinity, 19th and Walnut Streets, and meetings in the Parish House, 217 South 20th Street

Tuesday, February 8th

2.30 p. m. Opening address by Rev. Carl E. Grammer, S.T.D., President—"*Evangelicalism: Its Past and Its Future.*"

3.00 p. m. "*Evangelicalism and the Sacraments.*" Paper by the Rt. Rev. Eugene C. Seaman, Missionary Bishop of North Texas. Speaker, Rev. Alexander G. Cummins, D.D., Christ Church, Poughkeepsie, N. Y. Discussion.

6.30 p. m. Dinner at the Bellevue-Stratford Hotel. (Tickets, $1.50. Reservations must be made in advance.) Notify Mr. Clarence L. Harper, 1411 Walnut St.
Brief addresses by Bishop Gravatt, Bishop Taitt, Rev. Robert C. Wells, D.D., President of Philadelphia Federation of Churches.
The Lord Bishop of Truro will be present and will say a word of greeting. The principal address will be made by the Rev. Phillips E. Osgood, D.D., Emmanuel Church, Boston.

Wednesday, February 9th

10.00 a. m. "*Evangelicalism and Social Progress.*" Paper by Dr. W. Starr Myers, Prof. of Political Science, Princeton University. Speaker, Rev. Wilbur L. Caswell, St. Paul's Church, Yonkers, N. Y. Discussion.

11.00 a. m. "*Evangelicalism and the Bible.*" Paper by the Rev. R. O. Kevin, Ph.D., Grace Church, Kirkwood, Mo. Speaker, Rev. Charles W. Lowrey, Ph.D., Virginia Theological Seminary. Discussion.

12.00 noon Devotional Service. The Rt. Rev. Francis M. Taitt, S.T.D.

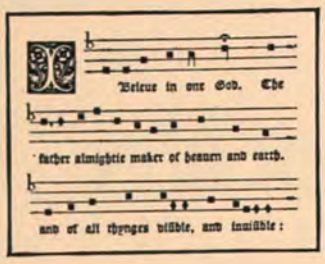
2.30 p. m. "*Evangelicalism and Missions.*" Papers by Rev. Beverley D. Tucker, D.D., St. Paul's Church, Richmond, Va., and Rev. Edmund J. Lee, D.D., Emmanuel Church, Chatham, Va. Discussion.

4.00 p. m. "*Evangelical Tradition and Spirit in Theological Seminaries.*" Paper by Dean Frederick C. Grant, D.D., Seabury-Western Theological Seminary. Speaker, Dean W. E. Rollins, D.D., Virginia Theological Seminary. Discussion.

8.00 p. m. Evening Service. Sermon by the Rt. Rev. Joseph Wellington Hunkin, D.D., Lord Bishop of Truro, "*Evangelicalism and Life.*" It is hoped that our Presiding Bishop, Rt. Rev. Henry St. George Tucker, D.D., will be present at this service.

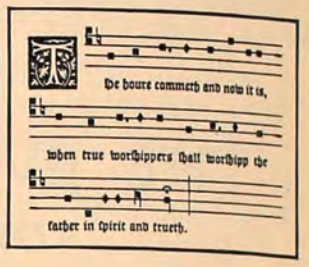
Conference and Meetings Open to All Schools of Thought

LAITY (MEN AND WOMEN) AS WELL AS CLERGY INVITED



DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.



The Church Music of the Late Victorians

By HAROLD W. GILBERT

It is the fashion today, and has been for some time, to condemn everything in the way of church music that was written by that group of English composers who flourished during the latter years of Queen Victoria's reign, and therefore are called the "late Victorians." So much has been said and written about those men that it seems appropriate to make some observations about them, and to point out in what ways their music is inferior, and also in what ways they have suffered unjustified adverse criticism.

The composers referred to are these: George Elvey, E. J. Hopkins, John B. Dykes, G. M. Garrett, Joseph Barnby, Berthold Tours, John Stainer, George C. Martin, J. F. Bridge, B. Luard Selby, and others who were less famous (Calkin, Cruickshank, Eyre, Woodward, Field, etc.), but whose compositions still find a place in the repertoires of many choirs.

The Oxford Movement had its effect upon Church music as well as upon other phases of Church practice, and by the second half of the 19th century vested choirs of men and boys were to be found in very many parishes throughout England. But they were ill-trained choirs in most cases, and wholly incompetent to sing the difficult works of the early English composers who had left behind them such a rich store of Cathedral music. Out of sheer necessity, therefore, Church musicians set about to supply the need for easy, singable material which was being demanded by the newly-organized parish choirs. Much service music and many anthems were hastily composed, and the emergency was met, but the standards of Church music were not elevated in the process.

With the publication, in 1861, of that important landmark in hymnody, *Hymns Ancient and Modern,* a fresh impetus was given to a type of musical composition that has since caused Englishmen much embarrassment. Barnby, Dykes and Stainer wrote hymn-tunes which became at once popular, but which do not bear the stamp of first-rate musical art. In many cases, however, the blame for the production of inferior tunes may be placed upon the texts. Dr. Sydney H. Nicholson has this to say about the poor hymn-tunes of that period: "In extenuation of the much abused Victorian hymn-tune, it is only fair to say that many of the worst of them are admirably well-fitted to the verses to which they are set; and so long as these words, with their obvious insincerity of sentiment, are put into the mouths of ordinary congregations, it would hardly be possible to find a setting that suits them better!"

Hymns Ancient and Modern brought into prominence a new type of hymn-tune which might better be called a part-song. It gave less prominence to melody but more to harmony—and to harmony that Martin Shaw has characterized as suggesting an over-ripe banana. Canon Douglas says that this procedure "tended to make of the Hymn a pretty thing to be heard: not a vital expression of religious faith to be uttered." And he goes on to say that "it was inevitable that this phase should appear. A general movement such as Romanticism has its weak elements as well as its strong ones: and an age that could express its feeling for antiquity by building artificial ruins in parks would be sure to fall into musical and religious sentimentalism as well. The trouble with sentimentalism in either sphere is that it releases no spiritual energy for the work of God, but wastes itself in pleasant personal satisfactions."

But not all the tunes of the late Victorians were bad; some will doubtless live a long while, and deservedly so. "Nicaea," 205; "Regent Square," 80; "St. George's, Windsor," 421; "Petra," 217; these and a number of others are substantial and satisfactory. A typical part-song tune is "Merrial," 364. Stripped of its harmonies and moving inner parts this tune would hold no interest for a congregation, and a congregation cannot sing these parts correctly but must sing the monotonous melody. So this tune is obviously "a pretty thing to be heard."

A fault with many hymn-tunes of the late Victorians is their secularity, despite their long association with religious texts. If some of these tunes were critically examined apart from their accompanying words, it would at once become apparent that they are parading under false colors. Archibald T. Davison, in *Protestant Church Music in America,* expresses pity for the secular tune thus condemned to permanent repression:

"That the music does not seem secular is only due to the fact that we never consider it apart from its texts. So many of our Protestant hymn-tunes are literally chafing in bondage. If they could only get out into the world where they could be themselves, as love-songs and serenades and melodies of broken hearts; but no, someone has got them between the rigid covers of a hymnal and they never will escape from it. They must go on pretending to be what they are not and sounding more self-conscious and mildly naughty than perhaps they are, just because they know they don't really belong in the hymnal. Consider the plight of a tune like 'Galilee' (268) to the words 'Jesus Calls Us.' Here is a melody of infinite social possibility. I cannot at the moment think of a more ingratiating or insinuating bit of music. If it should once escape from the hymnal, it might even become a wrecker of homes. It is probably safer where it is, numbered and indexed, and sung by guileless Christians at the Feast of good Saint Andrew. The tragic fact is that much church music is so bad, even considered as secular music, that there is literally no place for it outside the church. Yet this is the music we term 'religious.'"

There is something to be said, however, in favor of the Victorian tunes, in that they are singable and lacking in rhythmic difficulties. After all, a good congregational tune must be one that people can sing with assurance and mental comfort. Some tunes being written today are forced and unnatural—attempts at an imitation of some venerable style or idiom of long ago. They usually betray the effort that went into their composition. While many late Victorian tunes were weak in harmony, many modern tunes are affected in their harmonic boldness and so surround themselves with an air of aloofness.

The same faults that characterize late Victorian hymn-tunes are evident in chant-tunes of that period. The harmonic weakness of the chant-tune derives from the same causes, but the rhythmic elaborations noticeable in some

of these tunes seems to be due to the attitude that prevailed toward the art of chanting. In the days of Barnby, Stainer and Martin, chanting was a sort of necessary evil, apparently. Choirmasters allowed their choirs to mutilate the texts for the sake of preserving some imagined glory in the tune. Some tunes of fifty years ago and less show an evident willingness to make the music as fancy as possible, even though their use necessitated a complete obliteration of any intelligible text. This point of view regarding chanting has greatly changed in our day, and such chant-tunes as we refer to have to be discarded or else so entirely rewritten that their composers would hardly recognize them.

Just as the late Victorian hymn-tunes are in our blood, so are anthems and other choir music of that time. In her musical history, England had three periods when she was greatly influenced by foreign leadership. She was practically dominated by Handel, and to a lesser degree was greatly affected by Mendelssohn and Gounod. Handel settled upon England and guided her musical tastes for almost fifty years, until his death in 1759. Mendelssohn made several visits to England, and profoundly influenced the musical tastes for a generation or more. Both these men contributed something of permanent value. Gounod, on the other hand, seems to have developed in the English mind a liking for the superficial in music. The fruits of his five years residence in England are the banalities of late Victorian music. Barnby was his imitator, and the drawing-room style that he injected into much of his church music was copied by others and became the prevailing manner of composition. American composers fell under the spell, and we had in this country (and still have) full-fledged late Victorian composers whose works can hardly be distinguished from those of their English preceptors. Is it any wonder, then, that our choirs and our congregations think in terms of Barnby, Tours, and Dykes when they think of church music? We are saturated with the music of that school, and we are prone to overlook the fact that both here and in England there have been far better things produced than most of the late Victorian composers ever attempted to write. There was the glorious Tudor period in England—the period of William Byrd, Thomas Tallis, Orlando Gibbons. There was much excellent music produced in the Restoration period—by Blow, Humphrey and Purcell. There was the late Georgian period—Attwood, Crotch, Samuel Wesley. There was the early Victorian period—S. S. Wesley, Goss, Ouseley. There were those two staunch Englishmen who refused to stoop to the unworthy standards of their time, although living and working in the late Victorian period—C. Hubert H. Parry and Charles V. Stanford. There has been much fine church music produced in our own day by such composers as the late Charles Wood, Walford Davies, R. Vaughan Williams, Alan Gray, Henry G. Ley, and many more Englishmen, as well as by Healey Willan, T. F. H. Candlyn, T. Tertius Noble and others in America. Our choir libraries should be expanded to include works by these writers, and we should cease to encourage the perennial Barnby-Stainer cycle that has been going on without interruption for these many years.

RECOMMENDED ANTHEMS

Second Sunday in Lent (March 13th)

"O for a Closer Walk with God," by C. V. Stanford.

Available in more than one key. High key is recommended. Music is an arrangement of an old hymn-tune. Melodious and easy. Text from Hymn 305, verses 1, 2 and 4. (Stainer & Bell, Price 12 cents.)

Third Sunday in Lent (March 20th)

"Lead Me, Lord," by S. S. Wesley.

Available for mixed voices with short solo passages for mezzo voice, but may be sung by voices in unison. An easy anthem by one of the best composers of the 19th century. Text is scriptural. (Ditson, Price 5 cents.)

Also available for 2-part treble voices, with the same brief solo passages. (H. W. Gray, Price 10 cents. CMR-1001.)

Fourth Sunday in Lent (March 27th)

"O Taste and See," by John Goss.

This is an old favorite by an early Victorian composer. It is not difficult, and is tuneful. Available in various editions. The text is scriptural.

"Jerusalem on High," by Alan Gray.

A hymn-anthem—that is, an anthem in which the hymn-like theme is repeated throughout, with variations in the several voices. Somewhat more difficult than the other anthems here recommended, but not too much so. The organ part requires careful treatment. Text, which is to be found in the "English Hymnal," is by the 17th century writer, S. Crossman. The words bear a relation to the Epistle for the day.

He who loses wealth loses much; he who loses a friend loses more; but he who loses his courage loses all.

—Cervantes.

"Cast all your cares on God; that Anchor holds.—Tennyson.

REPORT OF COMMITTEE ON MOTION PICTURES

The members of the Committee on Motion Pictures of the Department of Christian Social Service and Institutions met on last Friday morning in the Church House, and they now present the following report to the department:

The committee listened to the report presented by Miss Sarah Crosby, one of the members of our committee, and who was present at the October meeting of the Civic Club, in which organization she represents our department. She spoke of hearing a group of young people belonging to the Social Science Class of the Friends Central School presenting excerpts from a fairly recent motion picture, "The Black Legion," which they had seen. The members of that class discussed in vigorous fashion the social and economic implications of that picture. The major points which they dwelt upon were the matters of labor relations and the race question; and another interesting point which they touched upon was the prerogatives of minority groups. The members of the Civic Club were keenly interested and possibly surprised at the healthy spirit of open-mindedness which the young people exhibited in this discussion. More power to these young people! The committee felt that this information should be presented to the department in an official way for placement in its minutes.

2. The committee also wishes to bring to the attention of the members of this department that there are to be found in our Diocesan Library here a number of books which deal with the matter of motion pictures. Any member of the department who desires to procure any of these books may consult with the Librarian about them.

3. The committee has just received a little information relative to the extraordinary slow progress of the Neely-Pettingill bill about block-booking, etc., and it runs as follows: "Our committee is just beginning its work and we have not yet had an opportunity to take up the block-booking bill. I hope to bring it up early in the session." This information has been conveyed in a letter from Representative Samuel B. Penninghill to the Chairman of our department recently.

4. The committee also notes that in a number of our moving picture theatres in West Philadelphia and North Philadelphia, and possibly elsewhere, weekly money prizes are being offered to the patrons who attend the theatres. One evening a week is prize-money evening, and one must be present that night of each week in case that the prize is won by that person. By the method of a lottery these prizes are awarded. The principle seems to be

(*Continued on next page, column 3*)

Nominations, Elections at Diocesan Convention

The following article was written by the Secretary of the Convention.

At the Convention of 1937 the following Resolutions were offered:

By the Rev. J. M. Collins, which was referred to the Committee on Dispatch of Business: "Resolved, That the Committee be requested to consider (1) The practicability of so arranging the Order of Business for the next Annual Meeting of the Convention as to provide on Monday night, following the Annual Address by the Bishop, for the Organization of the Convention and the filing of all Nominations for Offices to be filled by Election. (2) Making provision for holding on Tuesday Morning such Elections by Ballot as may be required."

By Mr. S. F. Houston, referred to the Committee on Elections: "Resolved, That separate ballots be printed for each office in order to expedite elections."

The reason for the introduction of these Resolutions would seem to be because it required three hours to count the first ballot.

There were 14 Tickets to be voted on, a very unusual occurrence, due to the expiration of certain triennial terms of office. Of these, 9 complete tickets and 2 half tickets were disposed of by vote through the Secretary, leaving 5 for the printed ballot. The vote was taken well within the usual 40 minutes and the delay in counting was due (1) to careless voting on the part of the Deputies—in all 28 defective and 262 blank ballots were cast and had to be sorted out; (2) because many voted for Alternate Deputies to the General Convention, although definite instructions had been given twice not to vote until the Deputies had been elected. In other words the delay was largely due to the voters, rather than to the tellers, or to the method.

Furthermore, at present there are 3 ballot boxes for the Clergy and 3 for the Parishes, with two tellers at each box. If separate ballots had been printed for each ticket, it would have required a set-up of 84 boxes and 168 tellers to prepare for the first ballot; or 30 boxes and 60 (or 90) to receive and count the actual ballot taken. To remove so many Deputies from the floor of the Convention would be manifestly unfair to them and interfere with other business. Moreover the method of separate ballots has been tried in the past and caused so much confusion by the depositing of ballots in the wrong box and by the failure of many of the Deputies to obtain ballots for all the tickets, that it was abandoned. It has also been suggested that the ballots might be perforated at the several tickets and torn apart after marking and so deposited; but this would not save much time, if any, and would probably result in similar confusion and delay.

As a partial remedy—5 of the 14 tickets voted on (Standing Committee, Executive Council, Church Foundation, Cathedral Canons, Trustees of Endowment of Episcopate) require election each year; 8 require election each three years (Church Advocate, Board of Triers, Diocesan Library, Christmas Fund Treasurer, and Trustees, Diocesan Treasurer, Deputies to General Convention, and Alternates); and 1 every six years (Commissary). If then the date of expiration of terms of office for the first 6 of these latter 9 and for the Commissary was set forward one year, it would make voting for them unnecessary when the Deputies to the General Convention and to the Provincial Synod are being elected.

Concerning the hour of meeting—the Constitution requires the first Tuesday in May, unless changed by the Preceding Convention; the Canon sets 9.30 A. M. for assembling with an Administration of The Holy Communion preceding; the Standing Order coincides with the Canon; Monday evening could therefore be made legal for 1939. But by many it is deemed better not to descend to routine business after the thrill of the great Missionary Mass Meeting, which is usually held in connection with the Bishop's Annual Address. However the Convention might meet at 5 P. M. on Monday, if the Deputies would attend, completing business so far as "Elections where only a sufficient number have been nominated," and closing the nomination so that the ballot could be prepared for voting at 10.15 A. M. on Tuesday, although the labor union would not allow our present printer to do this. But further—in 1937, 20 Parishes and 28 Missions had not qualified for representation when the Convention opened; Parish Reports, Deputies' Certificates and Assessments being handed in all through Tuesday morning; the Committee on Claims to Seats could therefore not function; the List of Parishes could not be prepared for voting purposes properly, since it takes the Secretary at present all of the lunch hour to do this.

Agree with a man and he will praise your judgment.

Make your son an improvement on his dad.

THE CHURCH PENSION FUND

At a recent meeting of the Board of Trustees of the Church Pension Fund, held in New York, Mr. Samuel Thorne was elected to the Executive Committee. Mr. Thorne has been a Deputy from the Diocese of New York at the last six sessions of General Convention. In addition to being a Trustee of the Church Pension Fund, he is a Director of the Church Properties Fire Insurance Corporation, an affiliate of the Fund.

The vacancy in the Executive Committee was created by the resignation of the Hon. Origen S. Seymour, Chancellor of the Diocese of Connecticut, and widely known Churchman. Judge Seymour, who still remains a Trustee of the Fund, stated that his judicial duties in Connecticut have made it increasingly difficult for him to attend the Executive Committee meetings, which occur monthly or more often if the necessity arises. He has served on the Executive Committee of the Church Pension Fund for the past six years and his resignation was accepted with regret and with expressions of deep appreciation for his services.

The Executive Committee now consists of Bishop Rogers of Ohio, Bishop Davis of Western New York, Dean Gates of New York, and the Messrs. Stephen Baker, Bradford B. Locke, J. P. Morgan, William Fellowes Morgan, Frank L. Polk and Samuel Thorne.

COMMUNITY FAREWELL TO REV. GEORGE C. ANDERSON

A Community Farewell was arranged for the Rev. George Christian Anderson, Vicar of St. Giles Mission, Upper Darby, Monday, January 17th. The affair was sponsored by the Upper Darby Family Society, of which Mr. Anderson was president. A large number of distinguished guests were present, including Bishop Taitt and Dean S. Wilcox. Mr. Anderson was presented with an interesting gift from his boys' choir, an album and a note from each boy.

The Rev. Mr. Anderson is leaving on January 27th for England.

(Continued from page 149)

economically unsound. What can be done re this added idea of "getting something for nothing" in our theatres? Has the department through its members any suggestions to give the members of our committee? We feel that something should be done to eliminate this "banking enterprise" in moving picture circles.

Respectfully submitted,

Miss Sara B. Crosby,
Rev. Herbert W. Jones,
Rev. Edgar C. Young, *Chairman.*

New Members on National Council

When the National Council assembles for reorganizing on February 8 to 10, many new faces will be seen amongst the membership.

General Convention elected for a term of six years a completely new group of members of National Council to take the places of those whose terms expired at the close of 1937. In addition, one new member was elected to fill the unexpired term of the Bishop of Ohio who had resigned because of ill health. Of the four women members of the Council, one declined renomination; the other three were re-elected.

Thus when the National Council meets on February 8, 1938, ten of its members will be new: three Bishops, two priests, four laymen, and one woman.

The Right Rev. Cameron J. Davis, Bishop of Western New York since 1931, has long been associated with the larger aspects of the Church's work. A Deputy to seven General Conventions prior to his elevation to the Episcopate, Bishop Davis for the past two Conventions has been an active member of the Committee on Budget and Program. To this committee he brought the experience and knowledge gained through previous service as a member of committees to evaluate the National Council and its work. Born at Watkins, New York, in 1873, and educated at Trinity College and the General Theological Seminary, Bishop Davis has spent his entire ministry in Western New York, where for thirty years he was Rector of Trinity Church, Buffalo. He is also a Vice-President of the Church Pension Fund, and author of "Talks on the Episcopal Church."

The Right Rev. C. S. Quin, Bishop of Texas since 1928, was born in Louisville, Kentucky, in 1883, where he resided until beginning his theological studies. His original intention was to be a lawyer but work with boys stimulated his interest in the Church and he entered the Virginia Theological Seminary. In the decade 1908-1918, between his ordination and consecration as Bishop Co-adjutor of Texas, he served several Kentucky parishes and Trinity Church, Houston, Texas. He succeeded to full diocesan responsibility in 1928 upon the death of the Rt. Rev. George Herbert Kinsolving.

The Right Rev. Henry Wise Hobson, Bishop of Southern Ohio since 1931, was elected to serve out the unexpired term of his neighbor, the Bishop of Ohio, or until December, 1940. Known throughout the Church as the Chairman, during the past three years, of the Forward Movement Commission, Bishop Hobson was born in Denver, Colorado, in 1891, educated at Yale, and the Episcopal Theological School, and was ordained to the priesthood in 1920. After a two-year assistantship in Waterbury, Connecticut, he became Rector of All Saints' Church, Worcester, Massachusetts, where he remained until his election as Bishop Co-adjutor of Southern Ohio in 1930. He succeeded to the bishopric the next year. During the World War he served with the A. E. F. in France where he was twice wounded and was awarded the D. S. C. for "bravery under fire in action."

The Rev. Frederic S. Fleming, Rector of Trinity Church, New York, since 1932, was born in Middletown, Maine, in 1886. Prior to coming to New York he served parishes in the Dioceses of Chicago and Rhode Island. At the time of his election as Rector of Trinity, he was Vicar of the Chapel of the Intercession of Trinity Parish, New York. He is a member of the Standing Committee of the Diocese of New York and a trustee of the General Theological Seminary, Bard College, Columbia University, St. Dunstan's College, and the College of Preachers. His wide interests include the Church Mission of Help, New York City Mission Society, American Church Building Fund Commission, Sailor's Snug Harbor, and the Leake and Watts Orphan Home. He has been a Deputy to General Convention since 1922.

The Rev. Malcolm E. Peabody, Rector of St. Paul's Church, Chestnut Hill, Philadelphia, since 1925, was born in Danvers, Massachusetts, and educated at Groton, Harvard College, Trinity College, Cambridge, England, and the Episcopal Theological Seminary. Mr. Peabody's great interest in the Church's Mission grew out of his service in the Philippine Islands where he served in the Mountain Province as a general missionary and a master in Brent School, Baguio. After service in the World War, Mr. Peabody served at Grace Church, Lawrence, Massachusetts, from which post he went to Chestnut Hill. Under his leadership St. Paul's Church has shown marked growth in religious education and in allegiance to the Church's program.

Mrs. Henry Hill Pierce of New York has served two terms as a member of the Executive Board of the Woman's Auxiliary. On that Board she was chairman of the Program Committee of the 1937 Triennial. In the summer of 1937 she was a delegate to the Conference on the Christian Approach to the Jews held in Vienna, and to the Conference on Life and Work in Oxford. She is an associate member of the Forward Movement Commission, treasurer of the National Committee on the Cause and Cure of War, a member of the Committee on Women's Work of the Foreign Missions Conference, and active in her own parochial and diocesan branches of the Woman's Auxiliary.

Robert Hallowell Gardiner of Gardiner, Maine, a distinguished member of the Bar in both Maine and Massachusetts, has long been active in the affairs of the Church. A member of the Maine Diocesan Council, he has been a Deputy to all General Conventions since 1925 and is the fourth of his name to serve as warden of Christ Church, Gardiner. Educated in the Roxbury Latin School, Harvard College, and the Harvard Law School, Mr. Gardiner is President of the Fiduciary Trust Company of Boston and a trustee of Groton School, and the Episcopal Theological School. During the World War he served with the A. E. F. as Major of the 303rd Field Artillery.

William G. Mather, of Cleveland, Ohio, is a graduate of Trinity College and has honorary degrees from that college and from Kenyon College. An iron and steel manufacturer, he is chairman of the Cleveland Cliffs Iron Company, the Lake Superior and Ishpeming Railroad Company, the Cliffs Corporation, and the Corrigan McKinney Steel Company. He is treasurer of the Diocese of Ohio, and a member of the Ohio Standing Committee, and Diocesan Council. He is a trustee of Trinity College, Kenyon College, the Cleveland Museum of Art, the Lakeside Hospital, and Western Reserve University, and is a member of various philanthropic and cultural organizations.

Austin J. Lindstrom of Chicago, Illinois, has long been active in the affairs of the Church. He was formerly treasurer of the Diocese of Quincy and a vestryman of Trinity Church, Rock Island, and St. Peter's Church, Chicago. He is now a vestryman and treasurer of St. Luke's Pro-Cathedral, Evanston. A Deputy to the General Conventions of 1934 and 1937, he is also a member of the Forward Movement Commission, and active in the Church Club of Chicago, of which he was at one time President and Treasurer. The son of a clergyman of the Swedish Lutheran Church, his entire business life has been spent in banking. He is now Assistant Vice-President of the First National Bank of Chicago.

The Hon. Blaine B. Coles of Portland, Oregon, but a native of Columbus, Wisconsin, is Chancellor of the Diocese of Oregon, a member of the Council of the Province of the Pacific, a trustee of the Divinity School of the Pacific, and lay reader at St. Philip's Colored Mission, Portland. Like Mr. Lindstrom, Mr. Coles is a banker, being Vice-President and Director of the First National Bank of Portland. He was formerly President of the Trust Division of the American Bankers Association.

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THE PASSING OF THE EDITOR

Almost fifteen years ago, Samuel H. Warnock, Managing Editor of this paper, in welcoming me as an assistant, asked me never to find fault with any person or parish in an editorial, and never to write an obituary for the editorial page. He suggested that we leave to others the writing of obituary notices, and that our policy on the editorial page should be to praise men and their work while they were living.

Only once since then have we broken our rule. When Bishop Garland died, Mr. Warnock asked me to express our appreciation of the work of the Bishop as our colleague on the CHURCH NEWS—which I did.

Now I am going to depart from our custom again to write of Sam Warnock himself as a colleague. I know he would not desire it, but the Department of Publicity has requested it, and I am glad to add my brief tribute.

Sam Warnock was an easy man to work with. Many bosses (some of us called him "boss"), who labor as hard and as long hours as he did, expect their fellow-workers to give the same measure of devotion and become stern and exacting task-masters. Not so Sam. Though he worked at home as well as in his office, he never "drove" anyone associated with him. While I wrote about twelve hundred words a month for the paper, he wrote over twelve thousand, and in addition revised and edited much that was written by others. Most of the editorials published while he had charge of the NEWS were not only suggested by him but often outlined roughly in his office. It was characteristic of him that he always wanted one editorial every month that was not too serious. He liked something that would make people chuckle as they read it; and even when dear old ladies and ponderous young men criticized some things in the paper as frivolous, he continued his policy, after writing them delightful little letters in our defense.

It is perhaps not generally known that he was father-confessor to many of the clergy, especially the younger men, in whose progress he took a deep personal interest. His first love was the Diocese of Pennsylvania. Thoroughly versed in its glorious history and knowing intimately its present achievements, he was intensely proud of the Diocese and single-hearted in his devotion to its welfare. He had in his mind and even at the end of his tongue the location of every Church and institution, as well as the names of their rectors and directors, and he believed that the main purpose of his department was to help the Bishop and these men and women under him to carry on the work in which they were engaged.

Every clergyman who came into contact with him soon recognized him as an unselfish and loyal friend in whom he could safely confide, and whose counsel was clear and practical. He knew all the secrets of the Diocese but they were safe in his keeping. His friendliness and freedom from narrowness and bigotry drew to him a multitude of men of all types of politics and churchmanship and of all conditions of life. His religion was marked by a simple, unquestioning, child-like faith in God, an unsparing devotion to his Lord and Saviour and a deep love for his brethren everywhere.

No tribute to Samuel Warnock would be complete that did not mention his courage, for he was a very brave man, daily fighting a grim battle with physical handicaps and weakness. During the last few years he had almost to be carried to the office chair, in which he was strapped all day because he had lost both his legs. But once behind his desk, he sat cheerful, uncomplaining and brave, though often so weak that he should have been in bed. He fought a good fight, so weak in body but so strong in soul!

"O strong soul, by what shore
Tarriest thou now? For that force,
Surely, has not been left vain!
Somewhere, surely, afar
In the sounding labor-house vast
Of being, is practiced that strength,
Fervent, heroic, and good,
Helper and friend of mankind!"

That is all now, for I think I hear him modestly protesting, "If you must write something about me, please make it brief."

G. C.

(The following editorial was one of the last requests of Mr. Warnock)

THE CHURCH HAS THE ANSWER

We believe that the "one Catholic and Apostolic Church" is the extension of the Incarnation into the modern age. The Head of that Body has set as the ideal for its accomplishment a definite goal epitomized in the phrase, "the salvation of all mankind."

By the term salvation the founder of the Christian religion unquestionably meant the transformation, or conversion, of human beings into Children of God. He led the Way for men to God. He definitely indicated that there was only one Way by saying, "No man cometh unto the Father, but by Me." The climax of His way of life was the Cross. So it is evident that anyone who would live the Christ life in this world also faces a cross as the end for his humanity.

The high ideal set for the Church by Jesus Christ has not been accomplished in almost two thousand years. It has not even been nearly accomplished. But that fact should not discourage the practicing Christian into wondering if the Church is adequate to the task, for the Church has been the mother of saints.

No Christian questions the perfection of the Person, Jesus Christ. By the same token he does not question the adequacy of the means, the Church, which Christ established for the effecting of the commission He gave the Apostles.

Most people are thoroughly conscious of their inability to accomplish what they want in this life. They are perfectly willing to embrace any means which guarantees them such help. But what most of us naturally want is not what Christ wants us to be. Most of us want things for ourselves; not to live the Christ life of sacrificial love for God and our neighbor. The Church's chief reason for existence is the presentation of that Life as the ideal for all men. Hence it becomes apparent that the Christian religion in its full implications can never be a popular one from the natural human point of view.

But we who are concerned about the Church may take consolation from the fact that those who have caught the vision of infinite blessings to be gained by one who is willing to subject his human desires to the will of Christ, have by the example of their lives most effectively induced others to endeavor to follow that Way, too. They are the ones who have carried forward the Christian Church through the ages.

The Saints and the noble army of martyrs have more often than not been people of little consequence when measured by popular standards. They have frequently been people of humble origin, of little wealth and not intellectual giants. So that the way is open to all of us to effectively advance the cause of the Church in a world that needs it. We most certainly can show this troubled, modern age that there is nothing wrong with the Church; that Christ has committed to her the answers to the problems of every age. That is to be accomplished in a simple yet sublime way. It will be so only when we become so faithful in our devotion to our Lord that the totality of our lives shows the transforming effect of the love of God for men as it is manifested in Jesus Christ.

REV. DAVID HOLMES.

IMPORTANT STATEMENT

At the request of Bishop Taitt the work of the Department of Publicity will be carried on, at no extra cost to the Diocese, by the Executive Secretary, the Rev. Dr. Houghton, and the Chairman of the Department of Publicity, the Rev. Charles H. Long, until the fall, when it is expected that a new Director of Publicity will be appointed. Miss Melville will be in the office of publicity every day to carry on the details connected with the work of the Department.

Tributes to Mr. Samuel H. Warnock

In the death of Samuel Warnock, Director of Publicity, January, 1938, the Diocese of Pennsylvania suffered a great loss and to his widow and daughter we extend our heartfelt sympathy. The Department of Publicity is conscious that words are inadequate to express the high esteem Mr. Warnock held in the minds of the laity and clergy alike. His unselfish devotion to serve Christ and His Church brought to the Diocese a lay ministry that has enriched all with whom it came in contact. He was well fitted for the position by wide experience in the newspaper world as well as having an uncommon understanding of affairs in the city and Church. He possessed more than these, he had tact—insight—understanding and sympathy. No man coming to the office for advice left it without a response that was helpful. His interest in the developing of THE CHURCH NEWS was not centered in himself as Managing Editor but in behalf of the full Gospel to the whole Church. He considered his work as a call from God. Patience and fortitude were virtues inseparable from his character and personality. The memory of this man will live not only in words and deeds but in the lives of men and women throughout the Church.

Into the great adventure he has gone with a faith that leads to God. To his loved ones we send these words from Bishop Brent's book, *The Mount of Vision*:

"The veil that shuts out God and the deep things of God on earth from touch and sight and hearing is not lifted for us, when our friends shed their material self and climb to that fuller life of God which takes them from our conscious sphere. It is sufficient to know that the unlonely God has gathered them close to Him, and that in turning to Him we reach them inevitably and securely."

DEPARTMENT OF PUBLICITY,
CHARLES H. LONG, *Chairman.*

No finer example of a heroic life than that given by Mr. Warnock has ever come under my observation. During the thirteen years we worked together, often most closely, I have never known him to make any complaint or to show the least ill temper, even when he must have been suffering severely. He was always the courteous gentleman; ready to help those needing it, with wise counsel, clear insight and extensive information. The Clergy of our Diocese had no truer friend, nor one more ready to take any amount of trouble to give them such aid as they needed. He was a true Christian, a real hero.

ARCHDEACON JAMES F. BULLITT.

No one is irreplaceable, but in the death of "Sam" Warnock the Diocese has met with a more than severe loss. To me personally it is a very real loss. Having worked with him closely ever since he became a member of the Church House staff, I have been helped by him times without number and have often marvelled at the glad willingness and the effective suggestion which always marked his daily attempts to aid others, no matter how small, nor how foreign their problems might seem to be. Nothing, literally, was too insignificant for him to try to solve. I do not recall ever having come in contact with greater pluck and more beautiful spiritual faith than he manifested in his long physical struggle to carry on despite all obstacles; he simply refused to be defeated. Continually he joyed over the careful preparation he had received before his Confirmation, believing firmly that this foundation accounted for his victories. He really lived for his Church and for his family, and his reward is with him as never before.

RICHARD J. MORRIS,
Secretary to the Diocesan Convention.

January 18th, 1938.

The passing of Samuel H. Warnock, who had charge of publicity at the Episcopal Church House for a number of years, saddens his old-time newspaper acquaintances. As a young man in the newspaper world, I knew him and learned to esteem him. There was a very happy relationship existing between the newspaper men of his day and mine. We encouraged each other, even as we contended with each other in our search for news.

Mr. Warnock was loyal to his profession, and it was pleasing to me in later years to observe his activity in things religious. I am writing to express my warm appreciation of him as a newspaper writer and interpreter of the higher standards of life.

J. HAMPTON MOORE,
Former Mayor of Philadelphia.

I share with others your high esteem of Sam Warnock as a friend and newspaperman. Sam became my friend and adviser soon after I began newspaper work in Philadelphia. That relationship grew constantly until the time of his death.

It is unnecessary to tell you what a wide understanding he had of every phase of Philadelphia life and the valuable work he did for the diocese both because of this fact and his own very considerable intelligence.

Anyone who remembers him during the period of his serious illness several years ago must have the most profound respect for the fortitude shown at that time. His death has been as great a loss as his life has been an inspiration.

CARL F. WILL,
Formerly Religious Editor of Inquirer and Record.

I have known Mr. Warnock intimately for a number of years, and feel I am fitted to speak of his many good qualities.

As a newspaper man, his work was so outstanding, it is no exaggeration to say he was at the very top of his profession, and did a fine job in that field.

Later on, when he assumed the news end of the work at the Church House, his thorough knowledge of the fundamentals of the Episcopalian faith, coupled with his news experience, gave the Church a service that will be hard to duplicate.

His Christianity was so sincere that it left an impression on all those with whom he came in contact.

He was always kind and considerate, and in the midst of his physical suffering always displayed a cheerful mien.

His life should be an example for those who follow.

E. I. BACON,
General Manager, Inquirer, Retired.

The clergy and laity of the Protestant Episcopal Church already have expressed their heartfelt loss in the death of Sam Warnock, who served so long and ably as religious editor and press representative for the Diocese of Pennsylvania. There Sam's interests and energies were centered, but he enjoyed many attachments beyond the limits of the Communion.

With wisdom, experience and understanding he established the firmest possible relationship between the Church and the newspapermen of Philadelphia. The Church, I am certain, was grateful for it and the editors of the secular press depended upon it.

Sam upheld the finest traditions of journalism. He never sidestepped an important story when a public view of the facts appeared fair to all parties concerned. He possessed a reporter's sense of news values and a writer's ability for constructing them.

Newspapermen never thought of Sam as being at all handicapped. He went about the business of gathering facts for their articles, tracking down their leads and clarifying their numberless questions with matchless vigor and good humor. His responses were always authoritative, dependable and complete.

In my own recent position as religious editor of the *Evening Ledger,* Sam was a constant source of counsel and assistance. To imagine that he had just abruptly left the profession, and those in it who knew and admired him, would be a bitter thought. Rather, we believe he has quietly exchanged his editor's chair in a far loftier and more lasting cause.

G. A. HENHOEFFER,
Religious Editor of the Ledger.

When death claims an old-time friend, those who survive are naturally shocked and grieved. This is exactly how I felt upon hearing of the death of Samuel Warnock—the passing of another good man.

My acquaintance with Samuel Warnock dated back more than twenty-five years, and a considerable por-

tion of that period was spent as a fellow-worker with him in the newspaper business.

I, along with several others of the reportorial staff of which we were fellow members in those days, were comparatively newcomers in the newspaper field, but "Sam," as he was affectionally called by all who knew him, had, even at that time, long experience in the journalistic world.

He had served on the staffs of the leading newspapers of this city with considerable distinction, having for a number of years been entrusted to cover some of the most important assignments of the time. In all of these he was known for his care and thoroughness. His work brought him into contact with many of the most influential persons of that period and he was never known to have broken a confidence with any of them.

A man of kindly disposition, it was never any trouble—in fact it was a pleasure—for him to give help and encouragement to young men of less experience. And I know all profited by his advice. I am sure I did.

Even when, some years ago, he left active daily newspaper work to assume his duties with Episcopal Church I was frequently in touch with him.

After his return to work following a long illness and suffering which left him so handicapped, I was even more impressed. More than one man would have been discouraged. But not Samuel Warnock. The grit and the determination and the will to do was still there.

The same jovial disposition of other days was still his, a spirit that gained and held the admiration of all who knew him and knew of the intense suffering he had endured with fortitude and without complaint.

A Christian gentleman, a kind husband, a loving father, he left to his wife and daughter a heritage they will long cherish and a host of friends to whom his death will prove a severe loss.

PARKER R. RILEY,
Public Ledger.

Resolution

Whereas: Samuel H. Warnock rendered distinguished service as a friend and adviser to the young people of the Diocese of Pennsylvania and greatly helped further the cause of Christianity in young people's work.

And whereas it has pleased Almighty God to call him to his reward, therefore, be it resolved that the Executive Council of the Young People's Fellowship of the Diocese of Pennsylvania at its meeting on January 10, 1938, records its deep sense of loss because of his death and be it further resolved that their sympathy be extended to his family and a copy of this resolution be sent to Mrs. Warnock and to the CHURCH NEWS.

Signed by: GORDON BRADLEY,
ISABEL A. KENNEDY,
W. BURTON LORD,
MARGARET J. YOUNG.

Arousing Interest in the Lenten Offering

In 1931 the Lenten Offering from the Church Schools of our Diocese was $68,000, since then it has fallen to $43,000, which was the amount given last year. A drop of $25,000 in this offering raises the question of whether our Church Schools are doing all they can

"Pony Contest"

in an educational way to stimulate the missionary endeavor. Of course the decrease undoubtedly reflects the period of adversity through which the whole world has been passing during the last five or six years. All of us who really care for the welfare of our Church, are deeply concerned at the curtailment of the work and the closing of some of the missions and institutions. We therefore want to use every opportunity to do what we can. In hard times, we must double our efforts. As the Queen said to Alice in *Through the Looking Glass*, "It takes all the running you can do, to keep in the same place. If you want to get somewhere else, you must run at least twice as fast as that!"

There have been differences of opinion as to the wisdom of using the children of our Church Schools in money raising projects in connection with the Lenten Offering. Some feel that more stress should be laid upon the educational feature of missionary study during Lent. Naturally money raised just for the sake of money, without any teaching of the need and purpose will have an ultimate bad effect. But if the real missionary motive is presented and the great need made evident, children as well as adults will want to do something about it.

Primarily the Lenten Offering should represent denial. Yet there are many of our children who have little money of their own, and very few who receive weekly allowances. In most cases the child's offering comes from the parents. There are children however who really want to do something themselves, and often ask for suggestions as to how they might earn money for their mite boxes. It would seem that such a worthy desire might be encouraged, teachers and leaders pointing out proper ways by which children might present their gift of services in money earned.

Whenever Sales or Fairs are held it is hoped that the educational side will be kept in mind. One School has a Missionary Educational Night and Sale. Lantern slides or motion pictures of missionary work and a speaker from the field is on hand to tell his experiences. Before and after the address articles and refreshments are on sale. To this the children invite the whole parish and the proceeds go into the Lenten Offering. But you will notice that the educational side is not overlooked.

In a certain Church School the Lenten Offering is stimulated by assigning a goal in the form of a project. One year this School agreed to raise an amount of money sufficient to feed the ponies which the missionaries were then using in the hill country of the Philippines. Each class was to feed its own pony week by week. A large map of our work in the Philippines was prepared and card-board ponies of various sizes assigned to each class. A missionary tour started from Manila and a stop made each Sunday at a mission station for inspection of the work. The ponies whose classes failed to provide their feed were unable to move on from place to place. It was pointed out that so would the work of our Church fail in that field when any of us fell down in doing one's share. It was a great education to the children and their desire to help stimulated them in numerous ways to increase their offering.

This Lent, the whole Church will be studying about the work which we are doing, or failing to do, in the Rural Field. Our Department of Religious Education in Room 30 of the Church House, is prepared to furnish suggestions for projects that will present attractive features intended to arouse in children an interest and desire to share in the work of the Church.

Those of us who are leaders in our parishes and who care and are concerned for the work of this great Church will want to give the children of our Church Schools a telling picture of what they can do and why.

J. W. TWELVES.

VISITOR IN THE DIOCESE

An interesting visitor in the Diocese is Miss Esther Virginia Brown, Negro Field Worker of the Woman's Auxiliary. Miss Brown was born at St. Paul's School, Lawrenceville, Virginia, on January 11, 1908. Her father was on the faculty of St. Paul's at the time.

Miss Esther Virginia Brown

Her mother was the community visitor for the school for a number of years. Miss Brown graduated from St. Paul's in 1928, and then went to Tuttle School, from which she graduated in 1931. Because of her record, she was given the appointment as a General Field Worker under the Woman's Auxiliary within a month of her graduation from Tuttle School. Since her appointment Miss Brown has held conferences with Negro and white Church groups in all sections of the country. She will be with us for the next two months.

CONFIRMATIONS, DEC. 26 TO JAN. 16, INCLUSIVE

Dec.		
26.	S. Thomas, Whitemarsh	32
26.	S. Paul, Aramingo	14
Jan.		
2.	S. Matthew, Francisville	26
2.	All Saints, Crescentville	7
2.	Christ, Franklinville	9
5.	S. Peter, Weldon	14
6.	S. Martin, Oak Lane	12
9.	Good Shepherd, Germantown	20
9.	Holy Innocents, Tacony	15
9.	Messiah, Philadelphia (including 2 received)	25
12.	Epiphany, Germantown	10
16.	S. Martin, Chestnut Hill	21
16.	Good Shepherd, Kensington	10
19.	Zion, Philadelphia	14

CHURCH PERIODICAL CLUB

The Church Periodical Club feels that every one in our Diocese will be interested in the following letter recently received:

"It was my great privilege to be asked by your late national president, Mrs. Heinigke, to speak at your Mass meeting in Cincinnati.

"The limited time there hardly provided opportunity to really tell you how grateful we all are in Japan for the Church Periodical Club. Without your constant friendship and support much that is the missionary enterprise of the Church today in Japan would never have been. St. Paul's University probably would never have secured a government charter as a full fledged university had not the Church Periodical Club rallied its forces behind Bishop Reifsnider in 1922 and made the University Library possible. Many a sick soul in St. Luke's International Hospital or in St. Barnabas' has blessed your name for the precious books and magazines you have provided. But your greatest service has been to the hundreds of missionary men and women, many who are isolated far from the large centers. In the past ten years, especially, this great arm of the C. P. C. has reached out into all lands wherever the Church has sent its sons and daughters, and has provided men and women in the front ranks of the missionary areas with precious books which they could not possibly buy in recent years owing to the mounting 'cuts.'

"As you for the fiftieth time celebrate that January 10th, 1888, when Mrs. Mortimer Fargo and eight other teachers in the Saturday Morning Sewing Class of the Holy Communion, met and inaugurated the Church Periodical Club, I, as one of the numerous missionaries you have so generously helped, wish to send my grateful thanks and warmest greetings."

This letter came from Mr. Paul Rusch, who is so well known throughout the Diocese; he was a most interesting speaker at the Annual Meeting of the C. P. C. last month.

It is both pleasing and encouraging to find an improvement in the Annual Report; while the Secretaries have done good work during the past year, still there is more work to be done and more workers needed. Just now more books of good fiction, and other good books are needed to help three different libraries.

The growth of the C. P. C. depends upon the willingness of each one to share his or her reading material with others.

MARY M. H. ONYX,
President.

Rev. Frederick W. Blatz Becomes Rector of St. Peter's

On January 15th, formal announcement was made by the Vestry of St. Peter's Church, Third and Pine Streets, Philadelphia, that the Rev. Frederick W. Blatz had accepted the call to become Rector of that historic parish, succeeding the Rev. Dr. Edward M. Jefferys, who retired last June. Mr. Blatz, who has served the parish as

Rev. Frederick W. Blatz

Minister-in-charge since the retirement of Dr. Jefferys, took charge as Rector on Sunday, January 16th.

Bishop White, first Bishop of Pennsylvania, was for many years the Rector of St. Peter's. Four other former Rectors were elevated to the Episcopate—William H. DeLancey, William H. Odenheimer, Thomas F. Davies, and Richard H. Nelson. The distinguished Rectorship of Dr. Jefferys extended from 1906 to 1937, the longest in the history of the parish with the single exception of that of Bishop White. St. Peter's is one of the most active of the down-town parishes, being in no sense only a historic shrine. The Vestry believes that under the leadership of Mr. Blatz, who has become one of the outstanding among the young clergymen of the Church, St. Peter's Parish is destined to meet with conviction and effect the problems that confront central-city churches today.

Mr. Blatz was born in Hastings-on-Hudson, N. Y., in 1910. He graduated from Episcopal Academy in 1927 and from the University of Pennsylvania in 1932. He spent one year at the General Theological Seminary in New York, and two years at the Philadelphia Divinity School, from which he graduated in 1935. He was ordained to the Diaconate by Bishop Taitt in 1935, and to the Priesthood in 1936. While a student at the University of Pennsylvania he was made a member of Phi Beta Kappa. Two years ago he became assistant to Dr. Jefferys at St. Peter's, having previously served under the late Rev. Howard R. Weir on the parish staff of the Church of The Holy Trinity, Rittenhouse Square. In 1936, Mr. Blatz was married to Miss Janet Mitchell Cox, of Rochester, N. Y.

St. Peter's Church was built in 1761. Its Choir School is one of the few in this country, and its choir is famous. St. Peter's Vestry is composed of the following members: Dr. Henry Middleton Fisher, A. J. Dallas Dixon, W. W. Frazier, Jr., Dr. J. Norman Henry, Harry L. Jefferys, Francis A. Lewis, Leonard T. Beale, Charles Fearon, Clifford Lewis, Jr., George B. Roberts, Stanley E. Wilson, John Cadwalader and Harold W. Gilbert.

THE CHURCH LIFE INSURANCE CO.

New York City.—The Church Life Insurance Corporation, a subsidiary of The (Episcopal) Church Pension Fund, experienced the largest year in its history in Ordinary Life insurance production in 1937, according to a statement made by William Fellowes Morgan, president, following a meeting of the Board of Directors yesterday. The increase over 1936 was 18%. The Corporation, of which J. P. Morgan is treasurer, was organized in 1922 to furnish low cost life insurance and annuities to the clergy and layworkers of the Episcopal Church, and its facilities are entirely restricted to these groups. It was announced also that a general retirement plan for lay employees of the Church, who are not included under the provisions of the Social Security Act, had been endorsed by a Joint Committee on Social Insurance created by General Convention of the Church to study the matter of social security for lay employees. This committee consists of Bishop Cameron J. Davis of the Diocese of Western New York, chairman; Bishop William A. Lawrence of the Diocese of Western Massachusetts, the Reverend W. Russell Bowie, D.D., the Reverend Almon R. Pepper, Bradford B. Locke and the Honorable Clinton Rogers Woodruff.

Temptations are tests. They are your chance to show your loyalty to the right.

To be free from the power of sin, love the good.

The Woman's Auxiliary Department

Edited by DOROTHY SIBLEY HOPKINS

The Woman's Auxiliary Studies Rural America

The homes in rural America are twice as important to the future of our nation as the homes in our cities. How can such a rash statement be true; and if it is true, what sort of attention and training is the Church giving to the rural people of our country?

Let us take the U. S. census standard for defining the term "rural." It is used to apply to communities and villages of twenty-five hundred or less. The same census tells us that the average city home is reproducing itself at the rate of one and two-thirds children per home, while the average rural home has three and three-fourths children. In other words, the population of our cities is on the decrease and our country is dependent on its rural homes to keep our population up to normal. It rather takes our breath away to realize that we are dependent on rural America not only for our raw materials, food, minerals, cotton, etc., but also for the future man-power of our nation.

There are many groups in our rural population that deserve special consideration. First, let us take the Indian. Practically all of the three hundred and fifty thousand Indians left in this country live in rural areas. In the American Indian we are taking a man who is a migrant by nature and tradition, and trying to make a settled agriculturist of him. He is interested in farming only as a means of subsistence. As a result of more than one generation of settled life the younger Indians are taking more practical interest in scientific agriculture, stock raising and in the development of community life. The young Indian is standing between the old civilization of his parents and that of the white man. New standards of living, health and education and a new religion are pulling against the civilization of his ancestors. How is he to build a more satisfying rural life where he is? Can the Church share the attitude of a recent sociological study which does not even mention the Indian as a factor in our rural life?

Then take, for instance, the southern mountaineers. Let us remember we are dealing here with people of the best Anglo-Saxon stock. Mark Dawber says in his book, *Rebuilding Rural America*, that "81 per cent of all mountain people—a total of seven million—live under primitive conditions." They have primitive methods of agriculture, poor schools and churches, grossly inadequate medical care, and practically no health program. In fact, it is quite fair to say that mountain people are still living in the pioneering stage; their poverty is so great, their standard of living so low and their diet and medical care so poor. If we look at these seven million people as a group, the statistics of illiteracy, of pellagra, of syphillis, of malnutrition, of illegitimacy are overwhelming. To quote Dawber again, "Like the Indians, the mountain people have never been farmers in the sense of which we usually think of farming. Hunting, trapping and enough agriculture to supply the bare needs with a very limited variety of foods have sufficed. Life has been conditioned for the most part by isolation."

While our eyes are turned to the Southland, let us consider the sharecroppers of that region. Sherwood Eddy gives the number of native born illiterates in the six worst southern states as one million two hundred and eighty-six thousand, two hundred and eighty-one, and goes on to say: "This comes as a shock to the American who has worked as a missionary in a country like Japan, where 99% of the population can read and write." These eight million sharecroppers, five million of whom are white and three million Negroes, are the poorest people in our country. They consequently have the lowest standard of living, the poorest education and the poorest health. While they add a billion dollars annually to the wealth of the world, mostly in cotton, they themselves have an average income of two hundred and twelve dollars per family. They work 14 to 15 hours per day, or as they say, from "kin to can't"; that is, from as soon as they can see in the morning until it is too dark to see to work at night. An inadequate diet of salt pork, meal and molasses, combined with living in unsanitary shanties and the overworking of growing children has already depleted much of the southern population, both white and colored.

After motoring through the cotton belt Secretary Wallace wrote: "I have never seen among the peasantry of Europe poverty so abject as that which exists in this favorable cotton year in the great cotton States, from Arkansas on to the East coast. . . . It is not the fault of these people that their situation is what it is, nor is it the fault of the landlords and wealthy people of the South, the entire U. S. is to blame. . . . One third of the farmers live under conditions which are so much worse than the peasantry of Europe that the city people of the U. S. should be thoroughly ashamed."

No, this is not a cheerful picture, but once we have started to find out about our own country we must have the courage to go on to the end. What about the two million people who have to get their living by following the seasons picking fruit and vegetables all over this country? Grapes in August and September; oysters in October and November; cotton in December, January, February and March; peas in April and May, and June as well; blueberries and strawberries in July and August; sugarbeets the year round. The map of the migrant's world is a fascinating map; it has names of crops on it like asparagus and beans, cranberries and tomatoes instead of the prosaic names of Idaho, California, New Jersey and Virginia. Many of these migratory laborers are foreign born, Mexicans, Orientals, Scandinavians, Poles, etc., but many thousands of them are native Americans who have been set adrift by failures on small farms due to depression, drought, dust storms, and floods. It is the popular conception that migrants are unattached men who drift from lumber camps to big farms in the grain belt. There are thousands of men, but there are also thousands of families, and there are two hundred thousand children who travel from state to state, and from farm to farm.

These people are not residents of any one state or county. Child labor laws, truant officers, public health regulations can easily be evaded when a family rarely lives as long as six weeks in one place. Some groups travel on foot, others in mule carts, others in rickety old cars, taking with them their scant household and personal possessions. They live in huts and shanties and sometimes in cabins provided by the fruit growers. Good drinking water, ordinary sanitation, adequate means for cooking and washing are often lacking. In comparatively few places are found teachers, public health nurses or any sort of medical care. Men, women and children of all ages work in the fields and orchards, children are born, others die, men and women are married, and life goes on for two million people. A recent study of a small section of these people in California showed that of one

hundred and sixty-five families studied, 30% receive less than $300 per year and 13% less than $200 per year per family.

Slightly less than one million one hundred thousand of our rural people are foreign born, that is, about 3% of the total rural population. Rural sociologists say that most of them come from northern Europe, have been in this country a considerable time and are therefore well assimilated into American life. There are no little Italys or Ghettoes such as are found in our cities. We are accustomed to think of Chinese and Japanese on the west coast, of Scandinavians in the middle west, of Polish farmers in the east. Recently one of the Bishops of the Episcopal Church found seven hundred Japanese in one rural district in western Nebraska. The Mexicans and the Filipinos are mostly engaged in the fruit picking and seasonal farm projects, the former in the southern and western States near the Mexican border, the latter in California, Oregon and Washington. These groups are so large, and are congregated in separate communities to such an extent, that they make a special problem.

In the south, the Negro is an important element in the rural population. Of course, he is a native born American. Nearly three-fifths of the twelve million Negroes are rural. There are many Negroes among the sharecroppers and the migrant laborers. Professor Eason, of Shaw University, in a study of the Negro of North Carolina says, "Negro tenants in this section are getting along poorly. They have difficulty in securing someone to furnish them with farming necessities. Many will be unable to farm this year for this reason. Negroes are in a worse condition than whites for many of them are made to vacate houses and jobs, to be replaced by whites. In some instances two or three families are living in one house. Conditions are growing gradually worse." We need to remind ourselves that North Carolina is one of the most progressive of the Southern States, that conditions in Georgia, Mississippi and Alabama are much worse. All through the south Negroes have separate schools and churches and live in segregated areas. We are familiar with the fact that on the whole Negro schools have much shorter sessions, poorer teachers and equipment than the white schools in the same section. Hospital facilities, doctors, public health nurses, etc., are much more inadequately supplied.

We cannot completely isolate these five groups from the average rural community. They have such special needs and problems that they need separate consideration. They comprise about 18,450,000 of the 56,000,000 people living in rural America. Dawber and other authorities give the number of people in rural America as 54,000,000. Miss Teague in *Forward Into Rural America*, which was published in November, is the authority for saying 56,000,000.

We come then finally to a consideration of the some 35,000,000 ordinary rural people of this country. First we must remind ourselves that many people living in rural America are in mining communities, small industrial plants, and many others are storekeepers engaged in the business of providing necessities and amusements for the agricultural communities.

The depression hit farmers nearly 20 years ago. There has been a great migration from the farms to the cities and from the cities back to farms. The general exodus today is from the cities back to the farms, except in New York, Pennsylvania, and New England. America has today the largest rural population it has ever known; 45% of the population are living in rural areas. Professor Colbert, of Wisconsin, said at General Convention that more than half of the nation's children and youth are living in rural America. Sociologists call agriculture America's primary industry and vouch for the statement that more men are employed in agriculture today than in any other industry. The change from farm ownership to farm tenancy is a very serious result of the depression. In the more highly developed agricultural states like Iowa, Kansas and Nebraska there has been an increase of 25% to 50% in the number of rented farms over those owned by the farmer himself. In Mississippi 69.8% of the farms are worked by tenants and not by owners. The owners are often banks or corporations in New York or Chicago and they are interested only in the money made by their investment, not at all in the working and living conditions of the people employed there. Farm tenants move frequently and have small regard for community welfare, and small incentive to support the church, the schools, or any other community projects. The farmers' financial difficulties started in 1920 and are due to such causes as the falling off of the export market and high fixed charges, such as interest and taxes; other factors that are of a different nature and are not so obvious entered in to complicate the situation, such as the changing food habits of the nation and the slowing down of population increase. The annual consumption of cereals declined nearly 100 lbs. per capita between 1909 and 1930; with the advent of the automobile, the truck, the tractor, etc., we have 11,000,000 less horses and mules to feed than our country had twenty years ago. The farm dollar is out of step with city prices; for example, a pair of nationally advertised women's shoes could be bought for 4 bushels of wheat in 1920; in 1933, in spite of a 50% cut in price, the same pair of shoes required 11 bushels of wheat to pay its cash value. The "processor," or middle-man, continued to make his profits when the farmer's cash income declined. In New York City in 1932 a loaf of bread cost 6.7 cents; the producer got .6 of 1 cent and the middle-man 6.1 cents. This same thing is true of meat and other products. No wonder there were over a million and one-half rural families on relief in July, 1934. Poverty is one of the great problems in our rural population today.

And what about the health of people living in rural areas? Mortality rates in the country are rising so that today more children under a year old die in rural areas than in the city. *A Study of Rural Society*, by Kolb and Brunner, is the authority for these figures. Deficiency diseases such as pellagra and thyroid trouble take a heavy toll; epidemic and infectious diseases have a much higher death rate in the country than in the city because of unsanitary conditions in many rural areas and the failure to observe quarantine and other health regulations. Troubles classed by medical authorities as remedial defects show a higher percentage of rural than urban children with such defects as spinal curvature, breathing, ear, eye, adenoids, tonsils, teeth and complications associated with malnutrition. Venereal diseases and diseases due to senility have a higher rate of occurrence. Add to these distressing facts the appalling lack of knowledge of the people, the scarcity of nurses, hospitals, clinics, etc., and the fact that doctors are no longer being attracted to rural practice. Because of poverty, isolation, lack of sanitation and lack of medical diagnosis and treatment, rural people are handicapped for life and often die needlessly.

The rural population is more poorly educated and the rate of illiteracy higher than that of city people. A brief glance at rural schools will explain that situation. It is obvious that rural education constitutes the major part of the nation's educational enterprise, and yet only 40% of the national expenditure on education is appropriated for rural schools. City schools average 183 days per year, country schools have only 153 days. Seventy-five per cent of the rural schools are still of the one or two-teacher type. The buildings and equipment are poor by comparison with those of city schools. Library statistics of 1926 were the latest ones available. According to those figures one-third of the counties in the U. S. had no public libraries. In Pennsylvania alone 3,500,000 people have no local library service. Yet people in the country are eager for

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educational opportunities. "Moonlight schools" in Delaware, Arkansas, and six Southern States have found enthusiastic response from adults. "Lay-by" schools in South Carolina in August and "week-end" schools, also for adults, in California have been very successful.

Mr. Colbert said in his address at General Convention that 50% of the adults in rural communities are enlisted as church members. That, of course, includes all denominations. In general the religion of rural America has been a religion of crisis rather than a religion of culture. The great emotional release of revivals has had a particular appeal. For many rural people in the toils of poverty and discouragement a religion of passive endurance and other worldliness has had greatest influence. The polyglot origin of our population has led to the greatest possible variety of denominations. The Christian Church has greatly neglected its opportunity for educating rural people and helping them to create the fullness of life which Christ came to preach for all men. In looking at rural churches as a whole, it is obvious that the clergy are not adequately trained for their special job. They are inadequately paid and their tenure of labor is far too short.

What can our Episcopal Church do about this vast problem here outlined? That is what the Woman's Auxiliary has taken for its educational problem this year. If the picture is too discouraging and the task of the Church seems impossible, the best answer to that attitude is a careful study of what the Church has accomplished and is accomplishing in rural areas today. One fact is certain, we cannot close our eyes or continue to plead ignorance of conditions in our own country as an excuse. If we are our brother's keeper, our first task is to find out who our brother is and how our brother lives.

Just a word about how this study is to proceed in the Woman's Auxiliary in the Diocese of Pennsylvania. It is obvious that this is far too great a subject to be dealt with adequately in one meeting. The best plan of all is to organize a study group of women who will give time to reading and study. It is the most rewarding and most profitable way to attack the problem. Some Auxiliaries will have discussions of rural America at their regular meetings. Others will have all day Institutes for which study and preparation is made in advance. In that way the Institute will be the conclusion and summary of the study. And if there are Auxiliaries that cannot have but one meeting on Rural America, that is too bad, but it is better than nothing. As a concrete expression of our interest in the rural problem of our Church, the Auxiliaries of this Diocese have undertaken to raise a thousand dollars to buy a station wagon for Deaconess Margaret Booz at Yerrington, Nevada, and a car for Father de Maré of the Winnemucca field in Nevada. This offering will be gathered during Lent.

There are already more calls for leaders of study classes than we had last year. A training course for leaders is being conducted at the Church House on Wednesday afternoons, January 19th to February 23rd at 2 o'clock in Room 11. Mrs. Thomas L. Harris is the leader.

Reading Material

The following reading material is of interest. Most of these books are available at the Woman's Auxiliary Office.

"Rebuilding Rural America," Dawber.

"Forward Into Rural America," Teague.

"The Episcopal Church in Town and Country," Fenner.

"A Study of Rural Society," Kolb and Brunner.

Two excellent novels on Rural America are:

"As the Earth Turns," Gladys Carroll.

"Call Home the Heart," Fielding Burke.

In the field of drama "Tobacco Road" is the most vivid play that comes to mind.

"You Have Seen Their Faces," by Erskine Caldwell and Margaret Rourke-White is an excellent study of sharecroppers. Miss Rourke-White made photographic studies and Mr. Caldwell wrote up his interviews with the farmers.

LEONORA R. HARRIS,
Educational Secretary,
Woman's Auxiliary.

CHILDREN'S CHURCH HOME IS NOT DISCONTINUED

The Church Home for Children (Angora School), as a temporary measure only, has discontinued admitting children for institutional care. It is still functioning at 58th Street and Baltimore Avenue and supporting children in their own families pending the completion of plans for future work. As an institution it has not been nor will it be dissolved. It will continue to care for girls needing its services but present economic conditions necessitate some changes in the method of accomplishing this.

It is hoped this statement will correct the impression that the Church Home for Children as an institution has ceased to exist. As soon as detailed plans for the reorganization of its work have been formed they will be given to the public.

MARY B. MITCHELL
JANE A. SINKLER

ST. ANNE'S COMMUNITY HOUSE NOW OPERATING

When St. Anne's Chapel, Willow Grove, built its new combined Chapel and Parish House four years ago, the old Chapel building was left standing and used only for sessions of the Kindergarten and Primary Church School on Sunday mornings. It seemed a great waste of a good building to have it standing idle all during the week, even though there was an evident need for some kind of a Community House in the neighborhood. The Chapel Committee could not see how they could finance salaries and maintenance for such a project.

Last fall a contact was made with the Educational and Recreational Division of the Works Progress Administration in Norristown and the result was that St. Anne's agreed to furnish the building and maintenance and the Works Progress Administration would give us the services of two of its leaders in this type of work to operate a Community House. The work was to be principally with the children and young people of the community, but adult groups were welcome to use the building if they wanted to.

The new venture opened the first of October with Mr. Alexander Calvert and Mr. Clifford Thomas in charge, and a committee of St. Anne's folk and others from the community as the directing body. The Rev. Robert P. Frazier, Vicar of St. Anne's, is Chairman of the committee. The venture met with immediate success. Over 100 children came the first day and since its opening there has been an average daily attendance of over 60. The building is open from 3 to 10 P. M. from Monday to Friday. It is still used for Church School on Sunday.

Clubs of all kinds and for all ages have started up. Handwork of various kinds is taught as the need arises. The older boys have organized a basketball club which meets once a week in the parish house of St. Peter's Church, Weldon, which has a basketball floor. A male glee chorus has been started under a very able leader. A small power jig saw has been given and classes in simple jig saw carpentry will begin at once. A class in ball room dancing meets every Friday evening and is the most popular activity now being carried on. General dancing follows the class work.

A library has been started and with the help of the Church Periodical Club over 300 volumes have been secured. This is in constant use and an average of 50 books are always out and being read. The library work is being done by the older girls' club. The library would be glad to receive gifts of books of all kinds.

Very useful and helpful contacts have been made with the Old York Road Public Health Center and the Old York Road Kiwanis Club. The members of the Kiwanis Club have promised to furnish men to come in and talk to the older boys on the various trades and businesses as an aid in selecting a life work.

All this takes money, even though no salaries have to be paid. St. Anne's had no spare cash. The project is being financed this year by subscriptions from members of the Huntington Valley Chapel of which the Rev. John W. Walker is rector. They have given the sum of $205 and this amount will operate the Community House until school closes in the summer.

The effect of the Community House is already evident in the attitude of the young people of the community. There was absolutely nothing for them to do except go to the movies or get into mischief, and sometimes quite serious mischief. Now their energies find an outlet in the activities of the Community House, and some of the "worst" of them are now leaders in seeing that everybody behaves themselves.

WANTED: By the Chaplain of the State Penitentiary, Gratersford, Pa., a Chalice and Paten for use in the institution. Address Rev. H. C. McHenry, Dean City Mission Staff, 225 S. Third Street, Philadelphia.

MOREHOUSE, GORHAM COMPANIES TO MERGE

The two leading publishing houses of the Episcopal Church, Morehouse Publishing Co., of New York and Milwaukee, and Edwin S. Gorham, Inc., of New York, will be combined and will operate as a single corporation beginning about February 1st. The name of the new corporation will be Morehouse-Gorham Co., subject to the approval of the state departments at Albany and Madison, Wis.

The Morehouse-Gorham Co. will maintain Church book stores at 14 East 41st Street, New York, and 1801 West Fon du Lac Avenue, Milwaukee. The book store at present operated by the Gorham Co. at 18 West 45th Street will be closed as soon as the merger is fully effective and the business of that store will be transferred to the one on East 41st Street.

J. M. HALL, INC., MOVES TO NEW AND LARGER QUARTERS

On January 25th, J. M. Hall, Inc., will be located at Suite 1000, 417 Fifth Avenue, between 37th and 38th Streets, New York City. J. M. Hall, Inc., wishes to take this opportunity to thank their many patrons for business entrusted to them, making it necessary to occupy larger quarters to facilitate better serving their clientele. Many new fabrics of great interest to members of the Clergy will be on display at the new quarters and any who have the time to call are welcome.

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GIRLS' FRIENDLY SOCIETY RECRUITING NEW MEMBERS

Girls' Friendly Society Members Month—a recruiting time for new members and fresh inspiration is proceeding gaily throughout the country. Having begun with a Corporate Communion in each Branch, on January 9th, a series of special Branch programs reach their culmination in Recognition Sunday, February 6th, when new members will be welcomed at a special service. In this Diocese, the Month will close officially on Saturday afternoon, February 12th, when a general rally will be held at St. James's Parish House, 2210 Sansom Street. The entertainment will be provided by various groups of younger members, and awards made to those Branches which have shown largest percentage of increase.

Miss Frances Arnold, Program Advisor for the National G. F. S., was in Philadelphia on January 10th, and presented the program of the Society to the meeting of the Clerical Brotherhood and to the student body of the Philadelphia Divinity School.

More than 100 Associates and Members attended the mid-winter Council Meeting on January 19th. There are now 52 Branches and 40 Candidates' Classes in the Diocese of Pennsylvania with a program varied as to age groupings and parish needs, but all bound together by Diocesan and national purpose and interests. A budget of $1500 was accepted for 1938—and first plans outlined for "A Country Fair," to be held on a large scale, after Easter, the proceeds of which will meet the larger part of the annual expenditures. Following the business meeting and supper, much of the evening session was given to discussion of further possibilities of co-operation between the Girls' Friendly Society and the Woman's Auxiliary, with Mrs. John E. Hill present and speaking.

Diocesan co-operation has grown steadily over a period of years—with the president of each organization a member of the other's Executive Board; sharing in the work of the Supply Bureau and the Elizabeth Price Martin League, delegates to committees and in many other ways. Better understanding between the two groups in parishes will now be especially stressed and the Girls' Friendly Society, as a Diocesan unit, will contribute through the Branches, to the United Thank Offering.

MADELEINE T. SPIESS.

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WHY A RELIEF FUND FOR PEOPLE IN CHINA?

More than five months of exhausting tension and continuous strain have been endured by our missionaries in China, and most of them have been in immediate danger of death during much of that time. In spite of this, all their letters have been full of courage and patience and, above all, of their determination to stand by their Chinese friends. Their personal danger and hardships count as nothing, one may see repeatedly in their letters, if they can be of help and comfort to the desperate folk around them.

"I love life as we all do," writes a young woman just twenty minutes after an air-raid that shook the house and might have destroyed it. "I don't care for the idea of sudden death to no purpose, but if it does any good, just showing the Chinese Christians that Christianity is real, then I'm sure it's worth it. They are our *friends*—we are one in Christ—the only thing to do is to stay with them."

While the missionaries are devotedly risking their lives for our Chinese fellow-Christians, General Convention has asked people at home only to give relief. At home it is in terms of money; in China it is in terms of food, warm clothing, shelter, medical and surgical aid, for refugees who are destitute, homeless, often hungry, hundreds of them sick or wounded when bombs have shattered whole areas of innocent civilian population.

It is impossible to think of a single group unharmed by the invasion. Hard-working farmers out in hitherto peaceful country regions; merchants and artisans and professional people in towns and cities; families fleeing their homes at a moment's notice and separated from each other; whole student bodies of college students, China's fine young leaders in training for the future, evacuated from eastern schools to western schools, and evacuated again as the warfare moves farther west, with financial problems, nearly always present among students, becoming acute; hundreds of lost children; and beside all this desolation of civilian life, the tragic burden of wounded soldiers.

With the whole China staff doing gallant service, certain ones stand out by force of circumstances: the Rev. Henry McNulty remaining through all the attack and occupation of Soochow, and out of communication for two weeks, while he looked after a camp of hundreds of refugees; the Chinese priest in Shanghai whose church was crowded with refugees, eighty per cent of them Church people from mission communities that had been destroyed by bombs or fire; the Rev. John Magee and the Rev. Ernest Forster never leaving Nanking during the long siege of that city and the harrowing destruction of life during its occupation; Sister Constance Anna, for a time the only foreign woman in Wuhu, her days crowded and her sleep broken night after night while she watched over helpless patients during air-raids; Dr. Janet Anderson joining her later from the Philippines, with no knowledge of the Chinese language, to do dressings and operations day after day, both at the mission and the Hospital.

Hospital work is a story in itself. St. Luke's, Shanghai, evacuated three times; St. Elizabeth's, Shanghai, crowded with women and children and new-born babies; Dr. Harry Taylor of St. James Hospital, Anking, serenely finishing a bad mastoid operation during the actual progress of a bombing because he had started it before the warning came and "work has to be done, raids or no raids."

There was never a relief fund more acutely needed, for sufferers so innocent, or one in which gifts large and small can be translated so quickly into comfort and health. As soon as they are received, the mission treasurer in Shanghai is cabled an authorization which he presents to our bankers in that city where it is immediately honored.

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In Memoriam

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Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

REV. A. J. ARNOLD

The following resolution was unanimously adopted at the last meeting of the Vestry of St. Mary's Church, Hamilton Village:

"That the Vestry of St. Mary's Church, Hamilton Village, have learned with deep regret of the death of their former beloved Rector, Father Arnold; that they sincerely feel his death a personal loss; that they desire to extend to Mrs. Arnold and the family their heartfelt sympathy in this sorrow; and that the Secretary be directed to transmit the corporate expression of the Vestry's condolence to Mrs. Arnold and to the Church Diocesan News. May he rest in peace."

HAROLD DONALDSON EBERLEIN,
Secretary.

REV. HENRY J. BEAGAN

Henry John Beagan, a retired priest of the Diocese, died in the hospital at Alexandria, Virginia, on January 19, 1938, in the seventy-seventh year of his age, after a long illness. He was born in Surrey, England, on May 5, 1861, graduating from the Virginia Theological Seminary. He was made Deacon in 1887 by Bishop Whittle and ordained to the priesthood the year following by Bishop Randolph. From 1887 to 1890 he was Assistant Minister at Christ Church, Norfolk. In 1896 he came to this Diocese as Curate at Church of The Saviour, Philadelphia, where he remained until 1901. In 1905 he was Priest-in-Charge at Grace Church Chapel for two years, leaving there in 1907 to become Rector of Saint Luke's Church, Chester. Failing health caused

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him to resign in 1931; since then he has been on the retired list.

The burial service was held in the Chapel at the Seminary in Alexandria on January 21st. He was married twice and is survived by his second wife, who was Mrs. William F. Lambert.

U. GRANT MAUGER

At a meeting of the Vestry of St. Mary's Church, Warwick, Pennsylvania, held December 7th, 1937, it was unanimously:

Resolved, that the following memorial be entered on the minutes, and that copies thereof be sent to THE CHURCH NEWS of the Diocese and to Mrs. U. Grant Mauger.

U. Grant Mauger was a lifelong member of St. Mary's Church, was brought up in the Sunday School, was a member of the Vestry, and Superintendent of the Sunday School for nearly fifty years. He was many times Rector's Warden, which office he held at the time of his death, and for many years he was elected delegate to the Diocesan Convention. Mr. Mauger was confirmed November 6th, 1887, by the Rt. Rev. O. W. Whitaker.

His lovable personality endeared him to all who knew him. In all his associations he showed a kindly understanding. He had ever a word of counsel and encouragement, which was sometimes given with a helpful sense of humor. A sincere Christian, and a beloved parent, who found the greatest joy in the service of his Lord.

He was always interested in the needs of the individual and the Church. His benefactions were many. In his calling as Funeral Director, broken hearts were comforted by his expressions of faith and love.

Truly a father has departed from our midst. We, the Vestry and Congregation of St. Mary's Church, mourn his loss and convey our sincerest sympathy to his sorrowing wife and family.

IRA R. AMOLE,
Secretary of the Vestry.

MRS. LODGE COLTON

Following is a copy of the Minutes adopted by the Board of Managers of the House of Rest:

In loving memory of the noble character of our late associate

MRS. LODGE COLTON

and her untiring work for the House which she as a charter member served for many years—we record our deep appreciation of her helpfulness, her constant attendance at meetings until her health caused her to remain at home, and afterwards her never failing interest shown by the subscriptions she collected.

Resolved that we record upon the Minutes of the Board on December 20th, 1937, this record of appreciation.

GENEVIEVE V. RILE,
Recording Secretary.

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2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.
3 And God blessed the seventh day, and sanctified it: because that in it

18 ¶ And the LORD not good that the n alone; I will make meet for him.
19 And out of the gr God formed every bea and every fowl of brought *them* unto Ad'a he would call them: a

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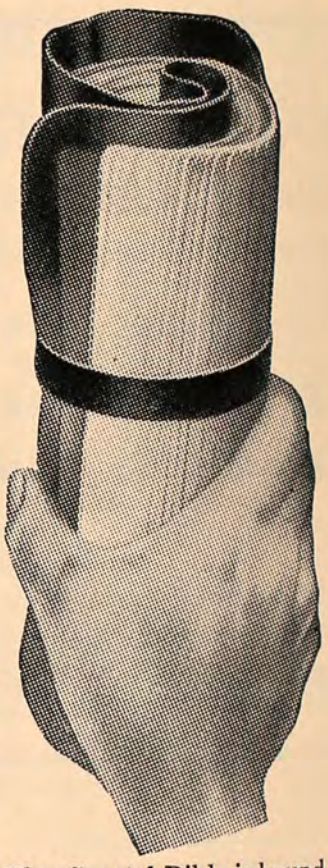

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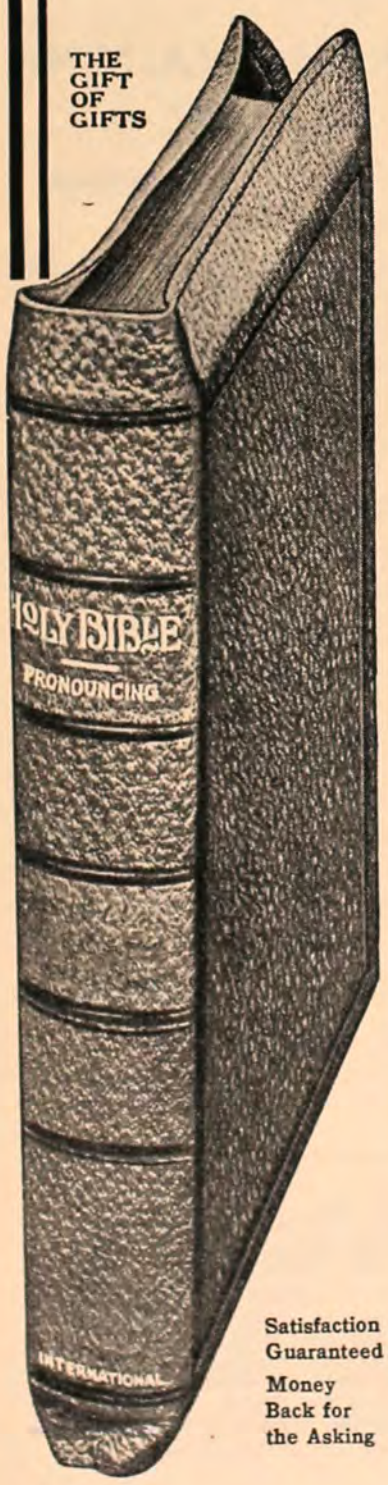

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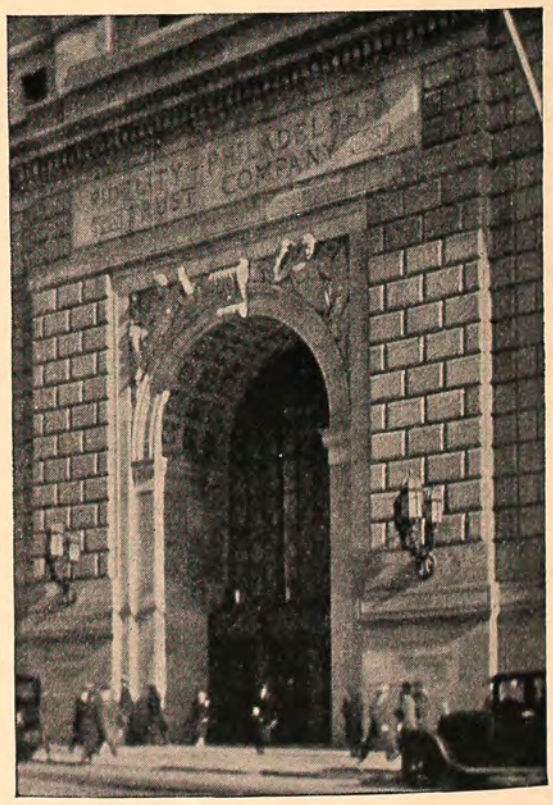

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